





RESERVE
TOPIC

Division

I

7



Digitized by the Internet Archive
in 2015

THE
MISSIONARY HERALD.

VOL. LXXXIX. — OCTOBER, 1893. — No. X.

THE receipts for August from regular donations were in advance of those of the corresponding month last year by nearly \$250. The bequests were in advance by over \$4,500, so that during the month there was a gain from these sources of \$4,756.12. For the twelve months the regular donations have nearly equaled those of the preceding year, being behind only \$2,067.71. A year ago, however, there was a special extra gift from a few gentlemen of over \$50,000, and another of nearly \$10,000 for the church building at Constantinople, specially collected by Dr. Cyrus Hamlin, a total of \$59,842, to which there has been nothing to correspond during the present fiscal year, so that the total receipts from donations are less this year than the last by over \$60,000. The legacies, which were extraordinary during the preceding year, have fallen back to about their ordinary level and are less this year than the preceding by over \$103,000, so that the total falling off for the year is \$164,928.42. This decline in receipts from bequests must, if possible, be more than made up by additional gifts from the living. Could there be announced in the next *Herald* or at the approaching Annual Meeting that a special freewill offering of \$150,000 had been pledged by a few large-hearted donors, it would make the meeting memorable in a sense which would send cheer throughout the churches at home as well as to the laborious missionaries abroad. Here is a grand opportunity for a new missionary sensation of which all will approve. Let the report which must be made, of a debt of \$88,000, be accompanied by special pledges, heartily and voluntarily made, of an additional \$150,000, and we may be pretty sure not only of a harmonious but of an enthusiastic meeting. Who will give the keynote of this new song by the first offer of \$10,000?

THE last word from Turkey is that the promised firman for Anatolia College has not been granted, and that the permit to rebuild at Marsovan on the lot where the building burned last winter stood is withheld. The authorities have demanded a written pledge, before giving the permit, that the building shall not be used either for church or for school purposes, and the answer has been that the building was designed for a school. It seems difficult to believe that the Turkish government will violate its pledge, made to our United States Minister, to grant the firman for the college, and we cannot but think that our government will not brook much further delay in the matter. The case is a clear one. We have rights under treaties which cannot be ignored. In the meantime our work in Turkey is much impeded and our brethren need our sympathies and our prayers.

WE call special attention to a vote passed by the Eastern Turkey Mission at its late annual meeting, recommending to the several stations the observance of Thursday, September 28, as a day of fasting and prayer with reference to the approaching Annual Meeting of the American Board at Worcester. The mission refers to the need of seeking with special earnestness the gracious interposition of divine wisdom and that "God will so influence the hearts of his servants and guide the whole course of that meeting that the issue may be in accordance with his own will, and may tend to the allaying of dissension, the increase of unity, and a great revival of zeal on the part of the churches and of Christians for the more vigorous carrying out of our Master's Great Commission." We venture to urge that Christians in this land carry out the proposal of the Eastern Turkey Mission and join with their brethren abroad in the observance of the day named. Already there has been much prayer in reference to the approaching meeting, but a union of prayer on the day which is designated may serve to call out the hearts of Christians for the desired object. We regret that the proposal reached us too late for mention in our last number, but it is not too late to urge all our readers to join with their fellow-Christians across the seas and in the homeland in common supplications to Him to whom our beloved Board belongs, that He would guide its counsels at the approaching meeting.

WE need not call further attention to the fact that the Annual Meeting of the Board will occur at Worcester, Mass., commencing Tuesday, October 10, at three o'clock in the afternoon. See the notice on the third page of the cover of this number. May the Master of assemblies be present to direct and bless!

OUR brethren in the Madura Mission have been much cheered recently by tokens of appreciation of their labors on the part of men of high position, who, although not of the Christian faith, yet recognize the value of the Christian work among them. The Rajah of Ramnad has subscribed and paid 2,000 rupees as his contribution for the endowment of the Pasumalai Institution. Two of the foremost Brahman gentlemen of Madura recently called upon Dr. Washburn in reference to a plot of land which joined the college grounds at Pasumalai, stating that they were happy to make a donation of the land to the mission, the owner of the property saying to the treasurer, at the same time, that whenever there was a matter of public utility on hand he wished to be counted among the friends of the mission. This man also paid last year 250 rupees to the Pasumalai endowment fund. There is great significance in these gifts.

WE must refer our readers to the reports in the daily and weekly newspapers for accounts of the African Congress held at Chicago, which was a gathering of exceptional interest and value. The Missionary Congress, which is to convene about the time this number will come from the press, promises to be also a meeting of unusual importance. Christian men from all parts of the world will assemble to consider what has been done and what may yet be done, that the kingdoms of this world may become the kingdom of Christ. May the blessing of the Most High rest upon the assembly!

A VERY practical suggestion in reference to the supply of needed reinforcements in our missions will be found in the article on another page, by Rev. Henry Kingman. In almost all our missions more men from our own land are needed, and in some of them the needs are most pressing, but everywhere the most effective method for securing the large evangelical force required is through the proper training of native Christians who may become preachers and teachers among their own people. This is especially true in China, and Mr. Kingman, who writes in behalf of the mission in reference to better provisions for the Tung-cho College and Seminary, shows clearly how a comparatively small endowment for this training institution may secure speedily a numerous and vigorous force of laborers, and prove a source of permanent supply. Would that his plea, as well as that of similar institutions which are preparing a native agency, might receive a swift and generous response from those who are praying the Lord of the harvest for more laborers!

PAINFUL tidings have been received from Japan of the sudden death, on August 6, of Mr. George C. Foulk, Professor of Mathematics in the Doshisha, at Kyōto. Mr. Foulk was a graduate of high rank of the Annapolis Naval Academy, and went as an officer on a United States vessel to Japan, visiting also Korea and China, and acting as United States *Chargé d'affaires* at Korea. After remaining as lieutenant in the naval service for a time, he earnestly desired to engage more directly in Christian work, and the trustees of the Doshisha employed him in the department of mathematics, in which he was specially proficient. Though not under appointment as a missionary of the Board, he threw himself into the work of the mission with great enthusiasm and was greatly beloved by his associates, both Americans and Japanese. It seems that he has not been well for some time, so that, with his wife, he had gone to a health resort on a mountain near Yokohama, where Dr. Berry was with them. In his weakened state a sudden attack of acute cerebral congestion caused his death while he was walking on the mountain with no companion near. Mr. Albrecht, of Kyōto, writes of him: "We buried his remains here yesterday in our Christian burial ground, a large number of Japanese friends as well as missionaries testifying by their attendance to the esteem in which he was held by everyone. His death is a most serious and painful loss to our school and to our missionary circle. He was a warmhearted, genial companion, an enthusiastic, faithful teacher, a most devoted husband, an earnest, self-denying Christian man, who often pleaded, with tears in his eyes, with the students to take the Lord Jesus for their Saviour and Guide. Both in the school and in the church, of which he and his wife were members, he will be greatly missed."

WE learn from Constantinople that five of the persons who were condemned to death at the same time that the now released professors of Marsovan were condemned, were executed at Angora early in August. The general impression is that these five men merited their fate for crimes other than political. It is also said that a large number who were sentenced to imprisonment have had the terms of their sentence reduced one half.

SEVERAL of our missionaries in China are anxious that the minds of the Christians in this land should be disabused of the thought that their position in China is specially imperiled by reason of the supposed animosity awakened by the legislation of the United States in reference to the Chinese. Mr. Ament, of Peking, says that "the Chinese government is dignified and extremely conservative and is not given to noticing the contemptuous treatment of other governments so long as life or property has not been injured. The general feeling among the Chinese who know anything of these affairs (and they are very few indeed) is that the action of the American government is beneath contempt and will bring its own retribution in the condemnation of all well-disposed people. Only one short notice has been taken of the American government's action in *The Peking Gazette*, the official organ of the Court. The Manchu statesmen are too astute to risk their supremacy by international complications in behalf of a few tens of thousands of southern Chinamen who are always causing them anxiety, especially when no blood has been shed and they have so little to gain in case of victory and so much to lose in case of defeat. It certainly is not kind to write letters which keep our friends in a continual state of apprehension when there is not the slightest iota of evidence that anything serious is contemplated. While our government has put itself totally in the wrong, and no rightminded person can justify its position and approve the Exclusion Act, yet there is no evidence that the Chinese government regards the case as of sufficient gravity to warrant serious complications." If this view is correct, as we doubt not it is, the Christian men of the United States ought all the more to press with vigor for the repeal of the unrighteous Act which disgraces our statute book and which justly awakens the contempt of the Chinese. We fear, however, that the weighty matters now before Congress will prevent a speedy repeal of the Geary Act.

REV. MR. SWANN, of the London Society's Mission on Lake Tanganyika, who has recently returned from Central Africa, brings a report, giving many details, of the death of Dr. Emin Pasha. If the public had not been misled by previous reports of a similar character, there would be little question that the intrepid explorer has ended his career. Mr. Swann says that all the Arabs in the vicinity of Lake Tanganyika accepted, without question, the reports of Emin's death, and that his body was eaten by the cannibal Manyemas.

THE Commissioner for the World's Columbian Exposition appointed by the Bulgarian government, Mr. V. I. Shopoff, has been moved to write a letter to the senior Secretary of the American Board, giving his testimony to the work accomplished by our missionaries in Bulgaria, and to ask for the return of such of them as are now in this country. Mr. Shopoff, in his early youth, was connected with our mission schools, and is a member of the Protestant church in Philippopolis. While at Chicago he has spoken in several churches, within the city and in vicinity, expressing his great gratitude to God and to the American Board for what has been accomplished through our mission. In writing to the Secretary of the vast changes, political, social, and moral, which have taken place in Bulgaria within the past thirty years, Mr. Shopoff says: "Through-

out the whole of this period your missionaries have so identified themselves with us that when our history comes to be written, if it be as to the renaissance of our literature, there stand the venerable figures of those saintly men who translated the Bible into the vernacular and of those who disseminated it among the people; if it be for the tale of those blood-curdling scenes of 1876-77 which brought our people to the notice of the civilized world, there stand your missionaries, the first on the tragic scene, at the risk of their own lives, to offer help to the suffering and comfort to the sorrowing; or again, if it be of that most important period when our political existence sprang up and we were left like children for the first time to use our own legs and walk in paths of political liberty, it was your missionaries who by word of mouth and by the press gave us, as they continue to do, the best and most impartial advice, which has been a great factor in helping us to accomplish what has been accomplished in consolidating our national liberties, in spite of almost insurmountable difficulties, opposition, and intrigues by our powerful enemies. The present period of our national existence is none the less important to us as regards our connection with your good missionaries. Politically we are struggling now to find our proper level and to form our national character. Morally we are passing through a period when superstition and the national religion are losing their hold on the younger generation, and nothing but the simple Bible truth can satisfy the young strugglers after the innovations and theories of the age." This unsought testimony by a Bulgarian official is quite in the line of the utterances of Rev. Mr. Tsanoff, of Samokov, given in the *Missionary Herald* for August. The friends of missions may well take courage when such evidence is furnished of the success of their work.

SOME of our readers may have seen an extraordinary statement issued in Honolulu bitterly attacking the Provisional Government, and accusing the early missionaries of the Board, as well as their descendants, of all manner of corruption. Probably the extravagance of these utterances will prevent their being credited by sensible people, but it may be well to say that the charges proceed from the Anglican Bishop, whose High Church tendencies, as well as his high temper, have brought him into conflict with his own people, so that he is quite as much at war with the larger and better portion of his own church as he is with what he seeks to stigmatize as the "missionary party." The absurdity of his charges has been clearly shown by Mr. Bishop in an article in *The Friend of Honolulu*.

INSTEAD of taking direct action upon the question of the opium traffic in the East, the British government has appointed a Royal Commission to investigate and report upon the subject. There are those who regard this as a way of postponing, if not altogether dodging the issue, but we cannot help hoping that something practical will result from the investigation which must be made. It is said that the Commission is to take evidence in India, meaning, as we suppose thereby, making an investigation upon the spot. We notice among the Commissioners appointed the names of Lord Brassey and W. S. Caine, Esq., giving assurance that, whatever else the report may be, it will not be tame.

DURING the month of August there was a serious riot in Bombay between the Hindus and Mohammedans. The latter form about one fifth of the population of the city, but as they are much more restless and aggressive they call for the attention of the police quite as frequently as do the more numerous Hindus. At the time of the great festivals there is always danger of collision between the followers of the two religions, especially when both parties have festivals falling, as has occurred this year, on the same date. Provocation in the late riot was first given by the Mohammedans, though the Hindus struck the first blow and seem to have been the chief aggressors. In anticipation of such difficulties the police department of Bombay, which is efficiently managed by European officers, takes special precautions, and it has hitherto succeeded so well as to prevent any serious outbreaks. In consequence there is a general assurance of safety, even during the time of the riotous Mohammedan feast, the Mohurrum, when at least 100,000 men parade the streets, many of them infuriated by powerful intoxicants and stirred up to an unwonted intensity of religious frenzy. Without doubt the usual measures were taken this year, but the collision between the two factions developed suddenly to serious proportions, and the police lost control of the mob. There is always a small detachment of European troops in the city, but even these were unable to meet the emergency. Others were ordered down from Poona, which is the headquarters of the Bombay army, and is distant six hours by rail from Bombay. Since the mutiny of 1857 the English have kept the artillery entirely in their own hands. When cannon were planted in the streets of Bombay and European troops assumed control the riot was soon quelled. It is doubtful if so serious an outbreak in Boston could have been put an end to with such promptness and efficiency. So far as we have learned the Christians were unmolested, although our own American Mission Church is located in the midst of one of the most important and bigoted centres of Mohammedanism in Bombay.

AN English missionary, of Trichinopoly, Southern India, reports that the barbarous rite of hook-swinging has been revived in that vicinity, and that on the twenty-ninth of May last no less than five men were swung in connection with a Hindu religious festival. When Rev. Mr. Chandler reported in our pages, nearly two years since, an instance of hook-swinging near Madura city, it was supposed to be a sporadic case, not likely to be repeated, but since then several cases have occurred, indicating the continued vitality of Hinduism.

TIDINGS have been received of the death in June last of Sir Theophilus Shepstone, who, since Natal became an English colony, has been the most prominent figure in the management of its affairs. When other officials were unsympathetic toward missions, Sir Theophilus was a staunch friend, rendering valuable aid. He was a Christian gentleman as well as an enlightened and wise statesman. The Rev. Josiah Tyler, in a brief note, says of him: "Personally I found him a warmhearted friend, and I have reason to know that he often said to the natives: 'Your missionaries are your best friends; they preach to you the truth; give heed to their instructions.' No ruler in South Africa during the last half a century has had more to do in keeping the numerous native tribes at peace with the white men and with one another. The natives loved him."

A RECENT letter from Miss Mary A. C. Ely refers to the fact that in July last it was twenty-five years since her sister and herself sailed for Turkey, where they established at Bitlis the Mount Holyoke Seminary of Koordistan, modeled as far as possible after the institution at South Hadley. They have been greatly blessed in their work for the girls of Eastern Turkey, and their labors have been highly appreciated by their associates. Miss Ely writes: "In even a cursory review of this quarter of a century we see great changes and find many causes for gratitude; conspicuous among others we note the almost unbroken health and extraordinary powers of endurance which have been given us. I cannot put into words any adequate expression of the thoughts that fill our minds as we think of the unnumbered opportunities and high privileges of service granted us during this long period. With regard to the seed sown in all these years, it is doubtless true now, as when our blessed Master uttered his parable of the sower, that some has fallen on stony ground, some by the wayside and among thorns, but that so large a proportion has fallen on good ground is certainly cause for humble thanksgiving."

THE September number of *Life and Light* gives an interesting account, with pictures, of the new building of the American Mission Woman's Hospital at Madura city. The dedication of this building took place on Friday, July 28, with songs and prayers and addresses, in the presence of many members of the mission and a goodly company composed of Hindu gentlemen and of the native Christian community. The wife of the district judge presided, making a graceful speech; Dr. Van Allen responding, and accepting the keys of the building. Appropriate addresses followed by Rev. Mr. Jones in behalf of the mission, the Rajah of Ramnad in behalf of the Hindu community, by a native member of the municipal council, and by Dr. Chester. The building is large and of two stories, and is located between the mission dispensary and the ladies' bungalow. The arch over the gateway has upon it: "I will restore health unto thee." The building was commenced in 1890, upon the suggestion of Dr. Pauline Root, and of the money raised for it, amounting to somewhat over \$6,000, one-fourth part came from local subscriptions and the remainder from the United States.

THAT Christianity, even where it is imperfectly received, is having a powerful and beneficent influence in Central Africa is seen in an incident which recently occurred in Uganda, where the king was holding court and a case involving a breach of the law was on trial. The king gave sentence that the offender should pay as a fine so many cattle and sheep and two women, but a Christian chief who was present interposed, saying, "Christians do not give men or women; they give cattle and goats, not human beings." The result was that the king altered the sentence, so that no women were to be given.

WE have received a note from Dr. Cyrus Hamlin, in which he says that in the article on "The Burial of Brother Oscan," in the *Missionary Herald* for July, he gave an erroneous designation to the portrait of the Armenian Patriarch. It was not the portrait of the *persecuting* Patriarch, but of a successor of his in office, who might rather have been designated as the friendly Patriarch.

MORE MEN FOR CHINA.

BY REV. HENRY KINGMAN, TUNG-CHO, CHINA.

THE urgency of this need — for more pastors, evangelists, and teachers in China — increases year by year. A force that measurably kept pace with the opportunity ten years ago is now painfully inadequate. The immediate demands for pastors alone are to-day threefold what they were a decade since. And yet, in spite of yearly repeated calls, the ordained missionary force of the North China Mission is less by one than it was ten years ago. Nor is it reasonable to expect, judging by the past, that this number will be very greatly increased in years to come. This is one side of the situation.

On the other hand, the seven stations of that mission need to-day, and could use and support immediately and to advantage, *thirty* trained men as pastors of village congregations, as preachers in chapels, as teachers in responsible positions, as medical assistants — as messengers, in varied capacity, of God's truth to men. Nor is this a sentimental need. Its non-supply means disastrous waste and loss in work already under way. The number of buried congregations of Christian converts, over whom the waves of heathenism have closed again for lack of care, is an impressive witness to this fact. Furthermore the needs of to-day are but a fraction of what a second ten years will bring appealingly to the front.

It would be idle to bewail this need if its relief were hopeless. But it is not hopeless. Its divinely appointed relief is ready to hand, needing only the sympathetic assistance of American Christians to make it immediately operative. Pastors, teachers, and evangelists of a high excellence there are by the score already on the field, only awaiting God's call, in the children of the present converts. These boys of Christian parentage, placed early in the schools at Tung-cho, growing up there in a pure atmosphere of Christian love, trained slowly and patiently for the apostolic work for their own people, are *in fact* meeting this need. No men of higher native abilities or more devoted Christian character have gone forth from any of our New England seminaries this year than several recent graduates of the Tung-cho College and Seminary, now laboring unnoticed here and there as pastors in towns and villages at a salary of \$60 a year.

The slow, patient, Christian education and training of native pastors and teachers, adding thus a few — though ever more and more — each year to the ranks of capable Christian workers, is the divinely indicated way of saving China: for the evangelization of that empire by the direct agency of foreigners is as vain a fantasy as ever entered the imagination.

The means are thus at hand, and the work of meeting the urgent call for laborers is being done by the mission schools at Tung-cho — the threefold institution of High School, College and Theological Seminary. In them lie, as in nothing else to the same degree, the hope of our mission work in China. Till now the institution has been sorely straitened for lack of room and other necessary facilities for growth. Last year an ample property was bought outside the city, and three buildings are in process of erection there — a college building

and houses for two missionaries. Other needed buildings are to be erected as soon as the money is in hand. But at present money even for this first attempt at enlargement is exhausted, and the college dormitory stands unfinished and roofless, a mute appeal to Christians at home in behalf of the Church of China. Unless \$8,000 are immediately forthcoming, the school will have to go back to its old, cramped, unhealthy quarters in the city, and more than a score of expectant applicants who were to begin their course this autumn must be refused.

For colleges at home — where many score exist to fill the need — gifts pour in yearly by the millions of dollars. Forty thousand dollars are asked for, with the hearty approval of the Board, for the placing on a satisfactory initial footing of the only Congregational College and Seminary in North China, on which, as on a cornerstone, the health and prosperity of the church of North China rest. Of this sum, \$6,000 are needed immediately, so that the good news of its receipt may be cabled out before autumn has well begun.

Many will read these words who lament that more of our own young men are not found to go out as laborers in our Lord's vineyard in China: some even who would gladly go themselves, could the years turn back and the way open as it did not in their youth. In the unspoken appeal of scores of Chinese young men, to whom the North China College would open the way for a missionary life, is found for such as cannot go themselves an opportunity of placing substitutes — more than one or two — in that honorable front rank of the army of God in China.

THE WEST CENTRAL AFRICAN MISSION IN 1893. A BIRD'S-EYE VIEW.

CROSSING to England and taking steamer thence to Lisbon, we may sail by a Portuguese steamer on the fifth of any month for Benguella, the chief coast town of the Portuguese province of Benguella. It is about 850 miles below the equator and 430 miles below the mouth of the Congo. The voyage from Lisbon will require a little over three weeks. We shall find no missionary station at Benguella, but Mr. Kammerman, a Dutch merchant, who is the mission agent for receiving and forwarding mail and supplies, will give us any needed advice. If a caravan from the interior is at the coast, we may secure tepoias, in which hammock-like conveyance two carriers, with another two as relay, will take each traveler inland. They pace over the narrow track, just wide enough for their naked feet, day after day climbing a gradual ascent till they have reached Bailundu, at a height of 5,000 feet above the sea. This journey of 190 miles inland will take about three weeks. At this altitude we shall not see great tropical luxuriance. The country is mostly forest-covered, but the trees are not generally of massive size, as the natives ruthlessly cut them down and are withheld even from planting fruit trees by the notion that it would cause their death.

As we near the mission station we shall look off eastward over an undulating country, rising gradually toward the mountains of Bihé. Even in the dry season the beautiful landscape is not entirely bare and brown, as many of the trees with waxy or velvety foliage are evergreen. Just before us lies an open space of

about ten acres, enclosed by a palisade of slender sticks. It is dotted here and there by the mission houses of "wattle and daub" with grass-thatched roofs, which are flanked by the little dwellings of some dozens of native adherents. The schoolhouse, the bell-tower, and the church, built at the cost and by the hands of the young Christians, are scattered about the enclosure. In the centre is the flower-covered spot where the precious graves of Mr. Bagster, Mrs. Currie, the baby Sanders, and May Stover have taken possession of the land for Christ. Gardens and fruit trees surround each home; the growths of the temperate zone being added to the oranges, limes, bananas, and guavas of the tropics. Our quick-witted Americans have brought in foreign seeds and have availed themselves of the resources of the country, until now they seldom lack nourishing



THE OJANGO, OR COMMON REST-HOUSE, AT CHISAMBA.

food. Of course many things must still be imported. The rainy season begins in October and ushers in their summer, so that at Christmas they dine on fresh vegetables and berries. Taking the year together, the mercury seldom goes below 35° F. or above 88° F. The climate is healthful and delightful.

As we enter the enclosure we shall have a warm welcome from Mr. and Mrs. Stover, who came here in 1882, Mrs. Webster, who came with her now sainted husband in 1887, and from Mr. and Mrs. Woodside, who followed in 1888. Helen Stover and Mabel, Frances, and Ruth Woodside will add the brightness of healthful and happy childhood to the scene. Here also are Mr. and Mrs. Read, who have just been added to the Bailundu force, having found the Chisamba station unfavorable to their health, after a year's residence there.

We shall find Mr. Stover at his special work of translation. Into the Umundu, which was, a few years ago, an unwritten language, he has now translated

the Gospels of Matthew, Mark, and John, The Acts, the Epistles to the Romans and Corinthians, and the first fifty-one Psalms, with "The Story of the Gospel" and various schoolbooks and hymns. As the language is spoken far into the interior of the continent, this work avails for Mr. Arnot's mission also.

Mr. Woodside is doing the work of an evangelist, teaching the Boys' School, building a schoolhouse and preaching-place at the king's village two miles away, preaching there on Sundays, and attending to the multifarious temporal cares of a station in an uncivilized land. Mrs. Webster has the Girls' School, lending a hand wherever she can. The other ladies, besides teaching their children and caring for their households, assist in many ways. At last accounts, Mrs. Stover was taking care of some of Mrs. Woodside's home work, to set her free for teaching at the king's village.

There are now nearly forty members in the native church, of which Cato is the pastor and Kapila and Moso are deacons. Mr. Stover preaches Sunday mornings and is their counselor and Christian instructor, but Cato faithfully performs a pastor's duty and the church conducts its own affairs with discretion. It has just begun home missionary work by assuming the support of Kapila as the first native teacher in a neighboring village. Katito and others are preparing to go out in the same way, for other villages are desiring teachers.

As to foreign missions, the church carefully observes the Monthly Concert for Prayer and gives a relatively large contribution for its chosen foreign work, which is in Micronesia. These young Africans have a deep sympathy for the Micronesian missionaries because they can so seldom hear from their home friends.

The church is growing every way. The year 1892 saw but one communion season pass without a baptism. The two persons last received had been on probation for a year; such care is exercised to keep the church pure. The members have endured bereavement with tearful submission, persecution with steadfastness, and some have met death with trust. The death of Moso's wife Maria, early in the year, has been a fiery trial to the faith of all. During weeks of severe illness, Maria's relations and the king himself sent fetich doctors to cure her by incantations. Both she and her husband steadily refused them admission. "I can die," said Maria, "but I never will have a fetich doctor." After all the tender nursing and the many prayers offered for her recovery, she died, and a wild uproar of abuse rose around the poor young Christians from the heathen outside. These persecutors are now sufficiently taught to turn from their spirit-worship and "witchcraft"; the *will* is wanting.

As to temporalities, an order from the station lads, just received in Boston, may speak for itself. It includes "rain-coats," axes, hatchets, hammers, saws, door-hinges, and hoes. The *native* hoe is a sort of pick with a short handle. With all their toils and trials, and in great need of a lady teacher to set Mr. Woodside free for more evangelistic service, the missionaries are yet happy in their work and in each other; not expecting, as one of them writes, "to find any better people to work with or live with this side of heaven."

But we must now leave them and follow the ascending forest-path leading to the second station, seventy miles southeastward, at Kamundongo, in the province of Bihé. Here we shall find only three missionaries, Mr. and Mrs. Fay, with their little Jeanette Kimball, and Miss Bell. Mr. Fay came to Africa in 1882,

his wife in 1886, and Miss Bell in 1888. Mr. Sanders, the pioneer of the mission, on his return the past summer from furlough after twelve years' continuous toil, remained for a while at Lisbon for further study of the Portuguese language, which is needed in dealings with the government at the coast and also at the Fort, twelve miles from Kamundongo.

The mission press is here. Miss Bell has had charge of the printing recently, aided by native lads into whose hands she expects soon to pass it over entirely, retaining only a general oversight. Two already understand the work very well and she is training a third. They have just printed, folded, bound, and covered Mr. Stover's translations from the Psalms. Miss Bell teaches the Boys' School, which numbered fifty-five pupils in February. The missionaries could no longer employ and feed such a crowd and a self-help arrangement became a necessity. It has been successfully begun. Any boy may take a garden spot from land allotted to the mission by the chief near by, and may raise food for his own support while attending school. By the aid of friends in America, Mr. Sanders has secured tools and machinery for enlarging this most promising work. Miss Bell has also taken six or seven girls into her own house; the germ of a boarding school, as she hopes. She trains them in every kind of housework; at what cost of time and patience we shall never know. Yet she enjoys it and is glad to have them come into her own room in the evening to study, to sew, or to look at pictures. Besides these house girls, several more sleep under her roof; going to their fieldwork and to school by day. She often takes pleasure in hearing their sweet voices singing hymns as they rest upon their mats at night before going to sleep. Besides these labors, Miss Bell acts as Sunday-school superintendent, goes out with a Christian lad Sunday afternoons as a Bible-reader to a neighboring village, and on Saturday afternoons goes to another village; while on another evening she teaches some lads who are anxious to learn English.

Are there any young women with unemployed energies who read these pages? Let them hear what this busy missionary says: "There are many who pity me, if they think of me at all; whereas if they knew how happy I am, they would be inclined to envy me. Oh! I am so glad that I am well and strong and can be of some use here."

The Girls' School is Mrs. Fay's care. There are about forty attendants. Baby Fay must be present, of course, and other babies also must come in their young mothers' arms; but in spite of difficulties the progress is good. They learn easily.

As for Mr. Fay, the whole care of the station, too varied for description, rests on his shoulders until Mr. Sanders' return. He preaches twice on Sundays, the congregation numbering from 150 to 175. Five boys and five girls were added in March to the church, which was organized in 1889 with eight members and has been added to from time to time. Daily prayers are well attended by the natives. Mr. Fay goes out with Christian lads for evangelistic services in the villages and many adults listen with attention. Influential chiefs are convinced of the truth but do not yet obey it. The great hope, as in all the stations, is in the children; training them early in the knowledge of the Lord and fitting them to be evangelists to their people.

Setting forth upon the road to Chisamba, we travel thirty-six miles northeastward and come to the Canadian station, manned and supported by the Congregational churches of Canada under the care of the American Board. Founded in 1888 by Mr. Currie after his two years in Bailundu, it is now occupied by him, with the addition of Mr. and Mrs. Lee. Miss Clarke, the devoted, efficient, and beloved missionary teacher whose labors had already accomplished so much and were expected to continue in growing usefulness through years to come, laid down her life for Chisamba on the eighteenth of March last. The greatness of this loss and sorrow to the little band of her fellow-missionaries cannot be fully understood here. Their own private grief is great, but the loss to the work "which," as one of them writes, "is dearer than life to us all," swallows up all personal considerations. Mr. Currie, having been a year in America, sailed in June on his return to Africa, accompanied by Miss Johnston, of Manitoba, and Miss Melville, of Toronto, Canada, and was joined at Lisbon by Mr. Sanders. Thus reinforced, they hope to found another Canadian station. There are not less than fifty villages within a morning's walk of the Chisamba Mission. Here as elsewhere the natives are now generally quiet and friendly, asking advice of the white man, preferring trade to fighting, giving criminals a fair trial under laws as just as could be expected, and having some desire to improve their condition. No person has been put to death on a charge of witchcraft since Mr. Currie went among them, but several have been sold as slaves on such a charge.

The picture on the preceding page shows the Ojango of Chisamba. Similar houses for waiting and visiting, and where travelers may stay, are found at the centres of all the villages. Native pots and baskets are shown in the cut, and on the left side a boy is playing a native drum.

We shall find about sixty natives living at the station and fifty boys in school. Miss Clarke has had thirteen girls in school and more were wishing to attend. There is a self-help arrangement here also, by which the pupils can support themselves while studying. Some 150 different persons attend the Sunday services and there are over twenty who have long been on probation for membership in the church soon to be organized. Of late the services have been in the open air because there was no building large enough.

It is a great relief to the monotony of this African life that the three stations now afford opportunity for change of scene to any wornout or ailing missionary. The first station, also, of Mr. Arnot's mission is only twenty-five miles east of Kamundongo, and Dr. Fisher, their resident physician, is kindly ready for any call. But he cannot be summoned by telegraph or come by rail, and sudden illness has wrought sad havoc in the little company. There is sore need of a medical man both in Bihé and Bailundu.

The annual meeting of the mission is a healthful break in the round of the year's work. It occurs in May, and Kamundongo was the place for 1893. The missionaries return to their duties refreshed and encouraged by the friendly visit, the interchange of experiences, the discussion of methods, by their united prayers, and by their communion at the Lord's table.

They want *our* prayers. One of them, writing recently of the book-hunger which had been appeased by a desired volume sent him through the mail, said :

“But all we *ask* of you is your continued love and prayers. We can get along without books but not without the love and sympathy and earnest prayers of our friends.”

Now may every Christian heart which receives this message offer faithful intercessions for the Church in the wilderness!

WHAT WE LIKE TO HEAR FROM MISSIONARIES.

BY REV. HERBERT W. LATHE, SILVERTON, COLORADO.

WHEN the missionary comes home we gladly welcome him to our pulpits. He is a man specially honored and revered. We await his report with expectant interest, and this is what we like to hear:—

First of all—*facts*. What has been accomplished? Statistics are eloquent. How many people have been led to Christ? What is the condition of the churches? If the home Christians knew the facts relating to foreign missions, the missionary spirit would revive. We are not afraid of figures. Nearly five times as many conversions relatively each year among our missionary churches as at home—that fact in itself is a whole missionary address. An ardent friend of the Board was converted to foreign missions by a map showing the millions in darkness compared with the few who have the light of the gospel. Ply us with facts. What are the results, what the prospects of missionary work?

We like to hear the first personal pronoun. Paul used it with great emphasis and effect on his return from missionary labors. There is no egotism in it. Personal experiences, personal blessings, difficulties, triumphs. The story of these from an ambassador of Jesus Christ is edifying. What has God done for the missionary; what has God done through him? Has he any testimony to bear as to the rewards of his calling? Perhaps some young man or woman in the congregation, with the choice of a lifework still open, would like to know how a missionary feels in view of his experience. Give us autobiography.

And this reminds us that we always like to hear young Christians affectionately and earnestly invited to this noble work. The pastor cannot urge it as the missionary can. And we greatly enjoy it if Christian parents are pressed to dedicate their children to this service. The appeal cannot be too bold and urgent.

We like to hear the ring of the old gospel all through a missionary address; something of that spirit which burned in our Saviour's heart when he said, “The Son of man is come to seek and to save that which was lost.” We like to have stirred within us something of that heavenly enthusiasm for the world's redemption out of which the American Board was born, and which inspired Judson, Carey, and all the noble band.

We like to be reminded lovingly but forcibly of our opportunity and responsibility. Our consciences sleep. What is the actual condition of heathen races? Never mind their manners and customs. A letter just received says of a certain missionary, “He did not do as many do, spend all the time telling us how the heathen people live and eat and dress.” We assume that the messenger of Christ has been seeking and saving the lost. If any *are* lost, terribly lost in sin and degradation, burn that truth into our souls. If God will require their blood

at our hands in case we neglect them, do not hesitate to warn us. Challenge us fearlessly, for somewhere under our seeming indifference we have Christian consciences.

We like to hear heroic hopes and prophecies for the future. Our souls are refreshed and our faith revived when the missionary tells us that the Gospel of the Cross is still God's power unto salvation, and that the morning cometh. We are impressed by the narratives of individual conversions and Pentecostal outpourings on heathen soil. These rehearsals of what God has done are pledges of what is to be, and thus "The Acts of the Apostles" is a book to be numbered among the major prophecies.

Let us sound these notes at the coming meeting of the Board. Let us have a holy conspiracy, a union of conference and prayer to the end that there may be laid on the hearts of God's people the awful peril of a world dying in sin, the mighty resources of divine grace to meet the exigency, and the immediate duty and glorious privilege of every disciple of Christ to help preach the gospel to every creature. A baptism of the zeal and faith which fired the hearts of the early missionaries is our need, and we may have it if we will.

WHAT HAS THE AMERICAN BOARD DONE FOR WESTERN INDIA?

BY REV. SUMANTRAO V. KARMARKAR, OF BOMBAY.

I. THE American Board could have done no greater service to our country than to present, as it has through its missionaries, the Lord Jesus Christ the Saviour of the world. The Mahrattas and other nationalities were struggling in the foul stream of idolatrous and superstitious rites; their minds were choked with its obnoxious odor and they were in the jaws of death. The *Mukti*, or salvation, which they sought through self-abnegation and self-torture, only compelled them to sink deeper in filth. Their concept of God was vague. Philosophical speculations led them to believe in materialistic and spiritual pantheism. Metaphysical contentions among philosophers produced unrest in the popular mind. To satisfy the religious cravings of their nature, faith became supreme in their creeds. It brought, according to their maxim, godhood into wood, stubble, stone, silver, and gold. While they were thus striving hard for salvation the saving arm of Christ was stretched out to them through his devoted servants who rescued many from their wretched and fatal condition. Gordon Hall, Samuel Nott, and Newell, the pioneers of the Marathi Mission, brought to the people the knowledge of the true God and the eternal life. The warlike Mahrattas, who held their country against the Mohammedans and who fought bravely against the English, did not at first care to listen to the teachings of the American missionaries, since their religion was the same as that of their enemies, the English. However, the times changed, the truth presented by self-sacrificing and patient missionaries pierced their hearts, and many amidst great tribulations have become the obedient followers of Jesus Christ. There are now thirty-eight churches of the American mission in different parts of Western India, which are scattering the gospel seed in their neighboring regions. We are now no more bondservants of Satan,

but the sons of God! What a blessing! What an honor! Is not this due to the American Board? Can this new Jerusalem, planted among the millions of Mahrattas, be measured by the line of the young man whom the prophet Zechariah saw? Thousands of my countrymen to-day are invoking God's abundant blessings upon the members and supporters of the Board for the life and freedom given to them in Jesus.

II. It paved the way for the heralds of other countries to proclaim the good tidings of great joy among the people of Western India. About eight or nine different societies of England, Scotland, and Germany are now laboring in this field which was first opened by the missionaries of the American Board.

III. It has elevated the despised and downtrodden low-castes. "The conversion of a Brahman," said Henry Martyn, the pioneer missionary to India, "would be a miracle." Many such miracles have been performed by the American missionaries in our country. Even more wonderful things have been wrought by them—especially in raising up men from despised low-castes to be the pastors and teachers of the Brahmans as well as other castes. Is it not a greater miracle to see a pariah administering the holy sacraments to the Brahmans? Thus the missionaries are demolishing the baneful caste system by uniting in Christ Brahmans, Vaishyas, Kshatriyas, and pariahs. Christ alone can bind these diverse castes together. Other agencies can only bring them near, but never effect the union, as the cord of love is not with them.

IV. It has benefited the people by imparting true secular and religious knowledge. Educational agency is a handmaid to evangelization. The primary and higher mission institutions are diffusing the right idea of God and of sin. The Hindu conception of sin is so vague that like a vampire it is sucking the lifeblood of the people and is fanning them to sleep with its wings. Moreover, through education the individual is able to assert his liberty of thought and action which he had lost through the baneful effects of the caste system. Christianity can grow rapidly when these bolsters of servility and dependence are entirely removed from the Hindu mind. This result can only be obtained by giving sound education with Christian instructions. The progress of the converts and of their children was somewhat impeded for several years by certain steps taken against higher education. But since establishing high schools at Ahmednagar, Bombay, and other places the Board has done signal service to the cause of Christ. A new generation of native Christians is coming into prominence from these institutions who will be able to give intelligently the reason for the hope that is in them.

The co-educational school for Christian children at Bombay has been a blessing to our young women as well as young men. The intermingling of boys and girls in classes has produced among them a respect for self and for each other. It is much to be regretted that among the Hindus the girls do not have an opportunity to become acquainted with the other sex till after marriage. Such a condition necessarily brings them into slavery and dependence upon man; it also tends to weaken their minds and produces thereby unhealthy effects upon their offspring. But through such co-educational schools the true Christian independence is imparted, the mind is invigorated, and the character of both the sexes is developed. It is a marvel to the Hindus to see their sons and daughters

studying together in the same room and in the same grade. The Bombay school, as well as other schools exclusively for girls, have provided our homes with diligent, loving, and Christian wives, and many efficient workers to spread the gospel among their own sisters. The training of native Christian children still needs a greater impetus at the hands of the Board in order to raise a corps of efficient workers who could share with the American missionaries their responsibilities and cares, and thus relieve them of their great burden.

V. It has helped, through its Industrial Schools, some of the converts and Christian young men to stand on their own feet, instead of depending upon the mission. The excellent school at Sirur has been the pioneer in this line, and has done a great service to the cause of Christ.

VI. It has trained men for the ministry and evangelistic work through its missionaries and the Theological Seminary at Ahmednagar. Though the present standard of this institution, owing to the lack of good material, is not very high, yet it has done its best and has sent out young men who have been remarkably successful among certain communities and castes. The day is not distant when high school and college graduates will ask the Board to provide for higher theological training. In fact there are already a few consecrated and educated young men who are desirous of securing such theological education.

VII. The Board through its medical missions in one or two districts has relieved many suffering people. Even those missionaries who have had no regular medical training have in their districts helped the sick by giving remedies for general diseases. At the time of cholera panic the representatives of the Board and Marathi Mission, at the risk of their lives, have rescued many from the grip of death, and thus manifested the beauty of the noble religion of Jesus. Many lady missionaries out of love and sympathy have aided the helpless women who would rather die than tell their ills to male physicians. It is astonishing that this agency, which is one of the best in influencing the women of India, has not been more largely utilized. Will not the Board have pity upon the poor suffering women and send a large number of lady physicians, who are annually graduating from the medical colleges of America?

VIII. It has through its zealous, loving, and sympathizing lady missionaries opened the prejudiced hearts of many of our Hindu women, who are becoming more and more reconciled to the teachings of Christianity. By the presence of cultured lady missionaries, and the native Christian women trained under them, a desire for education is slowly but surely taking possession of their hearts. Through this zenana work the fabric of Hinduism will fall to pieces. I firmly believe that it is the Hindu woman who is going to save India from the clutches of idolatry and superstition; and, therefore, the more the Board does to emancipate her, the sooner it will usher in the Kingdom of Christ.

IX. It has benefited us immensely by providing good literature for our people. From time to time both the missionaries and their wives have published excellent books in order to create a healthy moral and religious tone among the Hindus. Through the weekly publication of the *Dnyanodaya*, an Anglo-vernacular paper, the Board has done a remarkable service in upholding the religion of Christ before the people, in dispelling ignorance and superstition, in aiding the unsettled and doubting inquirers toward decision, and in spreading intelligent

and right ideas with respect to God, home, and government. Also, by the monthly visit of *Balbooh Mewa*, an excellent children's paper, Christian as well as Hindu homes have been brightened, and the growing desire of our children for good and interesting reading-matter has been satisfied. The good that has been done through its Columbian Press, at Satara, can hardly be estimated. Its publications of exquisite pictorial Scripture textcards and leaflets have not only attracted the eye but also the mind; and it has thus influenced many to decide for Christ.

X. It has blessed us in our homes. The Hindu home is a miserable institution. Its joint home system only produces unhappiness and sorrow. Instead of being a paradise it is a hotbed of envyings and quarrels. The poor child-wives are ruled not only by their mothers-in-law, but also by other elder members of the husband's family. To avoid the eternal complaints of the wife, the poor husband has to find, outside of his home, a place of refuge among his sympathizing friends. Since the young men have been receiving higher education they are unwilling to spend their evenings with their illiterate wives. The early marriage system which the Hindus were forced to adopt, owing to the loose morality of the Mohammedans who claimed during their tyrannical régime unmarried Hindu women as a portion of their harems, is the cause of all this trouble. Since the introduction of Christianity the domestic life of native Christians has been greatly blessed. The home of the missionary has done more toward the progress of the gospel in India than any other agency. To see a lady, intelligent yet womanly, presiding at the table, voicing her opinions and ideas freely, assisting her husband in his noble work, managing diligently her own household, and conducting faithfully her special work among women is a novel and most interesting sight to a Hindu. The æsthetic and Christian environments of such a home have so impressed the minds of our people that they are endeavoring to adopt this ideal homelife as far as practicable. Our homes, however, will not be purely American, as we can never abandon our Oriental tastes and ideas.

In conclusion, allow me to thank sincerely the American Board in behalf of my people for rescuing many of us from the thralldom of idolatry, superstition, and degradation, for giving us good homes and noble ideas, for imparting religious and secular education, and above all for presenting eternal life through Jesus Christ.

THE ANNUAL MEETING OF THE JAPAN MISSION.

BY REV. M. L. GORDON, D.D., OF KYŌTO.

A MARKED impression made by such a meeting is the extent and variety of the work more or less closely connected with the American Board's mission in Japan. Despite the many limitations under which missionaries labor, despite their own dissatisfaction with their efforts, the less than twenty-four years of existence which this mission has had has been at least one source of a vast stream of influences for good. We gladly give all credit to those from abroad, the results of whose labors have joined with ours. We would yield all honor to our Japanese brothers and sisters, who often at great self-denial and with abilities as

teachers and preachers surpassing our own have labored and are still laboring to swell this river of God which is blessing Japan; but we thank God for permitting us as a mission these years of service and for giving us a part in bringing about these glorious results.

In a large district where the name of Christ was practically unknown have sprung up not far from seventy churches, gathered into which are 11,500 Christians, who are being guided by 133 pastors and evangelists. Of these Christians over 1,000 were baptized during the past year, during which time their contributions were more than \$22,000 silver. Educationally this movement has resulted in the Doshisha, where more than 500 young men have been taught during the year, and where in addition to the college and its preparatory school three university departments have been in active operation. The largest of these is the Theological School, which has had sixty-one students. Besides several schools of lower grade for young men in which missionaries teach there are twelve schools for girls and women, including a "School for Nurses," a "Woman's Evangelistic School," and a "Kindergarten Training School," in which about 800 pupils have been under instruction. Thousands of sick have been cared for in hospitals and dispensaries, and more than 6,000 children have been gathered into 170 Sunday-schools. Surely this is no mean showing! I would repeat, however, the fact which is made clear in our annual report that a large part of this work is done by our Japanese associates, and its connection with the mission is chiefly an historical one.

The recent annual meeting was as usual in Kōbe and lasted from July 5 to 14. Of its salient features one was the very able paper on "Self-support," by Rev. Otis Cary. It made a profound impression, was accorded more time, and was the subject of a more spirited discussion than any other subject brought before the mission, and was finally referred to a very large committee created for its further consideration. Another feature was the action of the mission in favor of granting the full privileges of suffrage to the ladies of the mission.

One of the most difficult questions before the mission was the holding of property in the interior. As Japanese law does not allow foreigners to hold such property and as Japanese houses have not been found comfortable or healthful as residences, these have been hitherto held in the names of Japanese, usually of the Japanese in whose employ the missionary lives in the interior. This has been a perfectly open arrangement and has been done by government employees by the help of high officials as well as by missionaries. Partly because of the action of these officials and partly because of the morbid nationalism which fears that foreigners are trying to buy up and appropriate the whole country, public opinion — not the government — has made it unwise, if not impossible, to continue holding property in this way, and this brings before us the serious problem of putting the property entirely into Japanese hands, thus fully conforming to Japanese law and at the same time not sacrificing the object for which the money was given by the Board. This matter, too, was put into the hands of a careful committee for further study and adjustment.

Incidentally the passport question came up. As the regulations for giving passports established a quarter of a century ago, by which passports are granted

only for "health" or for "scientific purposes," are still in force, some missionaries question whether we can honestly use them or not for evangelistic tours. The consideration most favorable to their continued use is the statement of the highest government officials, made several years ago, that such a use was entirely proper; that most unfavorable is the statement in the passports that they are for other purposes. President Kozaki and Pastor Harada, upon being questioned, gave their opinions that the use of passports in this way was not improper.

In previous meetings for many years the most arduous work has been done by the "Location Committee." This year we had no such committee, for the simple reason that we had no new missionaries to locate. In view of the nationalistic reaction and the consequently severe criticism of missionaries, not a few of our number question the wisdom of further immediate reinforcement. Upon this point, too, the opinions of our trusted Japanese brethren were sought. Their replies made clear the fact that some do not desire an increase. All present, however, thought there was still a call for first-class missionaries. They said that in early years there had been an excessive estimate on the part of the Japanese of all foreigners, including missionaries. But in view of the reaction missionaries must now stand on their own merits. For the best missionaries, for those whom the Lord calls, there will be room, for the work has just begun.

During the meeting there occurred close by us in Kōbe the first general convention of Japanese Christian Endeavorers, with Pastor Harada as president; and a half-dozen miles away at Suma was the "Fifth Summer School," where 400 young men and 100 young women were gathered for twelve days for Christian instruction.

The meeting was held in the Kōbe Girls' School, the dormitories and dining-room being used by the missionaries. It was an occasion of great social enjoyment, especially to those — a by no means inconsiderable part of our number — who had been living in stations composed of one or two families only. This was especially true of the children whose annual Christian Endeavor meeting was this year, as usual, one of the most enjoyable features of the meeting. The committee of arrangements, with Rev. J. H. Pettee at its head, did its work to the great satisfaction of all,

Letters from the Missions.

North China Mission.

AN OPIUM DEALER AND SMOKER.

MR. AMENT, of Peking, sends the following striking incident:—

"Our chapel audiences on weekdays are usually so fluctuating and uncertain that we take special notice only occasionally of the men who fill the benches. But last winter a man put in an appearance who immediately attracted our atten-

tion, not only by his interesting personal address, but especially by the way he seemed to absorb every word that the preacher uttered. Our hopes of permanent impression, however, grew dim as we saw upon his face the 'trail of the serpent.' He was an opium smoker. Not only that, but we learned soon after that this man was the proprietor of two opium dens outside the city. Could such a man be moved, already in the coils of that

hateful monster and bound to him by every material interest? Our desire for the man's rescue grew with every new indication of response on the man's part. He began to feel, under the operation of God's Spirit, that he was a lost man unless relief came, and that too speedily. All hope must be given up so long as he was in the grip of the opium vice. He suggested the giving up of his opium. But we replied that he was also a dealer in this drug and leading others in the downward way. These things must all be swept away before he could come into the kingdom of God. He writhed in agony as he became aware that his mighty enemy had bound him with withes stronger than those of steel. What should he do?

"He left us and his shadow did not darken our doors for some weeks. We thought he had given up the struggle. Our little church was deeply interested in the man and many were the prayers offered in his behalf. Our disappointments in this line of work are so numerous that we are usually prepared for the worst. After a few weeks our man appeared with a radiant face, stating that, at last, he was free of the opium business and would never sell another ounce of opium so long as he lived. He had disposed of his outfit at considerable financial loss, but he counted that as nothing to the joy at his deliverance. His next great object was to break the bonds which tied him to the drug. He had indulged in this vice for thirty years and it seemed to have entire possession of him, body and soul. The record of persons really rescued from this vice in Peking is not encouraging. Of ten men who enter the refuge, perhaps not more than two, possibly not one, will remain to a full cure. They must endure suffering in spite of all that medical science can do. They become wild with the pain and often require strong and vigilant watchers. At the Presbyterian Mission Hospital the physician in charge practically refuses to take opium cases, as the results are so unsatisfactory."

CONFLICT AND VICTORY.

"The whole affair was laid before our friend, Mr. Hsieh, and he was commended to the only Source from which help could really come. He said he had thought the matter over carefully and had determined to break off the habit even if it cost him his life. He said this in no spirit of boasting, but realizing that his eternal salvation hung upon the issue of this struggle. Seeing his genuine purpose to be free, we gave him a note to Dr. Pritchard, of the London Mission Hospital, who kindly received him. Here, for two weeks, Mr. Hsieh suffered as few men do, being so anxious to be thoroughly cured that he refused the usual anodynes given to assuage the pain. At the end of that time he had grown thin and emaciated and looked fully ten years older. But he was full of good cheer and courage, said he prayed night and day, and was bound to conquer or die. Dr. Pritchard said he never had a more plucky opium patient or one who seemed more completely cured. He was finally dismissed from the hospital and immediately began to recuperate. His appetite returned, and in a few months we had a new man in our constituency, new in more ways than one. Never was the renewing power of Christianity more manifest than in the restoration and salvation of this opium-bound man.

"After his total recovery and entrance into the church, Mr. Hsieh began to talk about Mrs. Hsieh, and his desire that she should go along with him in the heavenly way. Alas! she was a Mohammedan. Here was another problem as difficult of solution, or perhaps more difficult, as his own had been. It is not often that a Mohammedan woman is allowed to marry outside of her faith, but the circumstances were peculiar in this case. When young, their parents were very intimate friends and they grew up in the greatest intimacy. The fathers of the two children died early, and the mothers resolved to unite the two families at whatever cost. The mosque was practically abandoned by the

Mohammedan, she being too poor anyway to pay the dues which are rigidly exacted, and the girl grew up with no defined religious faith, knowing enough, however, not to worship idols and burn incense, enough to keep clean, as most Mohammedans do, but not enough to come out into Christian truth. Of course she had none of the bigotry of the genuine Mohammedan. Hence when her husband found his new life she readily responded to his invitation to follow in the same way. She came to our chapel with some fear and trembling, having heard of the many slanders which fill all Peking concerning us. Her anxiety speedily vanished and all were pleased with this bright-faced woman who had never worshiped an idol and who was so glad to pray to the one true God. Her progress was rapid. The small preliminary books were read through as though she were working for a prize. Her disappointment was great that we thought it best to delay her baptism till she was a little better instructed in the faith. Suffice it to say, she is now a member of the church and pushing her studies with as much energy as ever."

POWER OF CHRISTIAN SONG.

Mr. Ament also reports some interesting incidents connected with a trip into the country. In one village of the Cho Chou District, the leading Christian is the head of his clan, having something like the influence of a patriarch of olden time. When Mr. Ament arrived at this village, this man gathered together quite a little audience, calling upon his sons to give up their work and collect their workmen. Among the groups were a large number of children, and one of these children offered to sing a song if a certain picture which he had seen should be given him. The little boy was not six years old, and Mr. Ament was greatly surprised that any of these children knew any Christian songs.

"The boy then stood up before the company and sang several hymns most beautifully. Other children then came forward and offered to do the same thing for the same prize. This was a surprise

indeed. They had been taught by a young man, not himself a Christian, he having learned the hymns while on a visit to Peking. Did ever music sound more sweet to human ears than the strains of those Christian songs did to me? Yes! the Christian leaven was at work in that village! The children had fallen in love with 'Jesus loves me,' 'The year of jubilee,' 'There's a wideness in God's mercy,' and they promised to learn still more and teach others, and sing on the streets, and see what progress could be made by the time the missionary visited them again."

Mr. Ament had a similar though not quite so striking an experience in another village, so that he was greatly impressed by the power of Christian song among people who had seldom or never seen a missionary.

Shansi Mission.

ABUNDANT OPENINGS. — THE POPPY.

MR. WILLIAMS writes from the village of Yu Tao Ho, a health retreat, about sixty miles from Tai-ku. He had been obliged recently to visit Pao-ting-fu, 300 miles from Tai-ku, a journey which consumed, going and coming, twenty days, of which he says:—

"The road continually passes through cities and villages, large and small, and in only two of these during the entire distance are missionaries stationed. Is not this a painful fact for the Christian church to contemplate? And we must remember that we are not shut out from any one of these cities. Every place is open to-day for the entrance of the gospel. At no point on the road did I meet with any trouble or opposition."

In reference to Yu Tao Ho, Mr. Williams says:—

"It is a lovely valley at the foot of the mountains, with a sparkling, splashing stream of clear, cool water, with grassy, mossy banks shaded by tall trees. It is more like dear old New England than any place I have before seen in China, and gives one a delightful home feeling.

There are many villages in the vicinity whose people are friendly and approachable. Many come to our Sunday service and we also have a daily service in the nearest village.

“Not long since I spent a Sabbath at Ching Yüan, our new out-station, of which I have spoken in recent letters. The people are unusually respectful and courteous at this place and show considerable interest in the ‘Jesus doctrine.’ About twenty men and as many women assembled and listened to my broken Chinese as I attempted to tell them of the heavenly home which Jesus is preparing for his disciples, using a part of the fourteenth of John for my theme. The Chinese helper afterward enlarged upon what I had said. Some of the people were interested; others were more interested to ask me what people ate and wore in America, how fast the steamcars could go, if Americans smoked opium, and if there were any poor people there, and many other questions of a similar nature. It is a very difficult matter to get a Chinaman to comprehend a spiritual thought. Their minds are all taken up with worldly matters.

“This Tai Yüen plain on which we live is, for the most part, exceedingly fertile; in fact, this province of Shansi has been called in times past the granary of the empire. At this season of the year the country is beautiful with growing grains and vegetables, almost like a vast garden; but, as one rides along, it is sad indeed to see the amount of valuable land given up to growing the poppy for opium. Sometimes one sees almost the half of a farm covered with this plant which only brings misery and death to those who use it. More opium is used in Shansi than in any other province in China. Two men were asked what proportion of the people took opium. One said eight out of every ten! The other said eleven out of every ten. When one sees the blurred eyes and the pale faces on the streets of Tai-ku he almost believes the latter statement true. Those who use it become so debauched that our Christian work for them seems

almost hopeless. Mr. Clapp has classes of opium patients whom he treats medically, at the same time teaching them Christian truth. He is obliged to search their persons for any of the drug they may have concealed about them, and lock them up in a closed court to keep them from procuring any while under treatment.”

Micronesian Mission.

FROM THE “HIRAM BINGHAM.”

A BRIEF note from Mr. Walkup written June 7, on board the *Hiram Bingham*, which was then at Butaritari, gives a cheering account of his recent experiences. The vessel had been but a short time within the Gilbert group, and yet she had anchored sixty-three times at ten different islands. On account of her light draught and the facility with which she can move in narrow channels and amid currents, she has been able to pass safely along reefs and into lagoons, so that, as Mr. Walkup says, “She could anchor at the front doors of villages where a ship never goes.” Mr. Walkup writes:—

“The thousand shares in the *Hiram Bingham* within the Gilbert Islands have all been taken, but much of the money is in South American silver and depreciated. Shall the stock be watered? I have yet to visit out-stations of this island and also Makin, Barnaba, and Pleasant Island. If the *Star* is on time (22d) and calls here, she will meet us; otherwise I shall try to catch her at Kusaie early in July. I have made my second visit at three islands, and find that a visit every four months is none too often to look after the work. I think next year's report will be encouraging. Many of the fallen, among them Mr. Kaure and teachers, have again confessed their Saviour. One king has discarded his second wife, and another king has given up heathen games. Much depends on the work and character of the resident governor we are expecting daily. If he has a vessel at his command and is active, the ‘British lion’ will soon devour the remnant of heathenism. After some

of my addresses on tobacco and smoking, nearly the whole audience would rise to signify their intention of discarding the use of the article. Praise the gospel's power! Brother Lono's prayer-song, 'Jesus, pilot Hiram Bingham,' is being answered. I need your letters and your prayers."

East Central African Mission.

PROGRESS OF THE EXPEDITION.

THE following brief letter from Mr. Bunker, dated Jobo's kraal, Buzi River, July 1, gives all the tidings we have in regard to the progress of the party on its way to Gazaland:—

"We arrived at this place on Friday morning after a tedious journey up from Beira. The ladies were introduced to their pioneer experiences by having to sleep on the deck of our sailboat without any mattress. Overhead was stretched the sail of the boat to keep off the dew, which is like a rain here, while we were entertained (?) and kept awake all night by the beating of drums and dancing in a kraal near by. Our boatmen took advantage of the tide and by morning we reached here. We have now made ourselves comfortable in our boats, and will soon be entirely at home in them. We have an excellent company for such a journey and life as is before us. The ladies are doing nobly in adjusting themselves to the rather trying circumstances in which they find themselves. We have hired canoes to take us to Jerroma's kraal—the place which we reached in canoes last year. The men claim that they cannot go above that point in canoes. We shall try to get canoes above the falls for the rest of the journey. If we cannot do that, we must have the goods carried 100 miles farther, but will try to take the ladies up in our boat, which we think is going to work very well. It is far from an easy undertaking to begin such a mission as this, and we are put to our wits' end at times to know what to do; but we find many hard places made smooth by the overruling power of our

Lord. With all the hardships he 'prepares a table before us' in the wilderness."

Zulu Mission.

A PROLONGED SERVICE.

MR. PIXLEY, writing from Lindley, Natal, in June last, speaks of this as being the nineteenth year of his residence at that station, and the thirty-seventh year of his own and his wife's missionary life in the Colony. Since his arrival in Natal in 1856 there has been an entire change in the staff of missionary laborers. Not one of those who greeted Mr. and Mrs. Pixley on their arrival is now in Natal. Of some of the changes which had taken place at Lindley, Mr. Pixley writes:—

"The church, which numbered some fifty members at the time of our coming to this station, has increased to over 300. We have reaped where others, especially the sainted Lindley, sowed. Of the original members of this church some three are still living, in good standing. One John Mavuma was present at our last communion and partook with us. The temperance work, which commenced here in 1882, now numbers in its army all the church members, besides a goodly number of young people, as well as some older ones who have not as yet been received into the communion of the church. The pledge to which they have given their names is total abstinence from all intoxicants. This includes the native beer, which at first was regarded as food, and was supposed to contain only a small proportion of the intoxicating element.

"Fifty-nine new members have been received to the church since our last annual meeting. Of these a large proportion have come from the out-stations, most of them by profession of faith. Much the larger portion are females, although at the Umgeni (Jwili's) station the larger portion baptized were young men. Of the eight received into the church from that place on the eleventh of June last six were young men.

"Steps have been taken at two of these out-stations, at the Umzinyati and Umgeni,

to form separate churches. They have chosen deacons and they are preparing to choose pastors to be set over them whom they will wholly or in part support."

NATIVE WORKERS.

"One feature of the work commenced during the last year at the home station has much encouraged me. Some of our best and most spiritual members of their own accord commenced a series of meetings, held twice a month among the kraals, to which as many of the church were called as could find time to attend. These meetings were commenced about the beginning of 1893, and have been continued till the present time with good results. The plan has been to have a meeting for prayer and special pleading for the Holy Spirit's presence on the evening before the public services, at which meeting only the preachers and a few leading Christians are present. The notice for the public meeting the next day is widely circulated, and to it all the heathen within a convenient distance are invited. A morning prayer-meeting is also held, and at noon the principal service begins, when one, two, or three sermons or addresses are given, and invitations presented to inquirers to come forward to be conversed with or to rise and be prayed for. This kind of meeting, held often in the open air, has brought the gospel very near to a class of persons who seldom or never come to the home station to Sabbath or weekday services, and has led some to become afterward regular attendants and seekers for the truth. Our Sabbath services have increased since the opening of these meetings. The encouraging feature of this work is that it commenced among the church and has been carried on thus far with little or no help from the missionary."

THE NEW MEDICAL WORK.

Dr. Burt N. Bridgman, who has recently joined the mission, is planning for extensive medical work, having its centre at Amanzimtote, where at present Dr. Nembula is assisting him in this depart-

ment. Dr. Bridgman greatly desires that, in addition to the dispensary, hospital accommodations shall be provided for the needs of the people. He writes:—

"In general, I may say, the work is developing fully as fast as, if not faster than, I had anticipated. I find that the natives are much less prejudiced against hospitals and against surgical operations than I had supposed. Dr. Nembula is, as you know, living at Adams, and fortunately I have been able to secure his assistance in performing several surgical operations which I otherwise could not have attempted. I find also that it is the surgical work which impresses the natives most favorably, as it is a department of medicine which they know practically nothing of, and in which they can see indisputable results of civilized and scientific methods."

West Central African Mission.

A MAIL received from this mission August 24 brings a good health report from all the stations. Mr. and Mrs. Read have removed to Bailundu. Mr. and Mrs. Fay are rejoicing in the birth of a little boy in their home. The young man Ngulu, to whom allusion was made in our last issue, is somewhat better in health. Mr. Lee writes as follows from Chisamba:—

"Our Sunday services during the past month have seemed to me of a peculiarly interesting character. I do not know whether it results from my better command of the language, but certainly the attention of our congregations has been very good and there has seemingly prevailed a deep interest in the message proclaimed. I personally have enjoyed the services, and some of our older lads have told me that the meetings were unusually good. The congregations have not been as large for the past few Sundays as formerly, since several large caravans have left for the interior and for the coast, and many of our regular attendants have gone with them. Two Sundays ago there were about 130 present. This does not include children, of whom there is always

a swarm. I only reckon those whom I think capable of comprehending the teaching. The day-schools have gone on satisfactorily and both girls and boys give us great encouragement. The temporal affairs of the station have progressed quietly and pleasantly. All our boys have given good satisfaction. I cannot tell you how fond we grow of these fellows. Occasionally I have to give a word or two of reproof for carelessness, but for actual disobedience or wrongdoing it has been long since I have had to discipline anyone. It is delightful to see the influence of the older lads over the younger and also to notice the respect paid to the former by the latter. Some of these boys have certainly a large measure of the grace of God in their hearts, and with a few years more of judicious training will, under the blessing of God, make fine evangelists."

Madura Mission.

THE report of this mission for the year 1892, prepared by Rev. Mr. Tracy, is an exceedingly interesting document. It is just fifty years since the first published report of the mission was issued, entitled "Statement of Schools under the care of the American Mission, Madura." The changes which have taken place since that early day are most remarkable, and no one can read this report without being deeply impressed with the variety of agencies employed by the mission and their success.

SELF-SUPPORT.

The past year has been one of much distress in several districts, some of the people having been compelled to satisfy their hunger by digging wild roots in the fields. Yet out of their poverty the Christian community has given nobly for the maintenance of the Christian work. The following statement is most remarkable, and we know not where we should turn to find a community that contributes at such a rate in proportion to income. The report says:—

"Though they come from a large variety of castes, and are not infrequently

people of some means, yet the majority are poor and are quite unable to do much toward the support of those who are appointed as catechists and teachers among them. In many cases they give generously, but at the best the amount of their contributions is small. Careful estimates made by those who live among them and know them best show that the average income per individual is between 1 rupee and 1.8 rupees per month. [The rupee is now worth thirty-two cents.] In the Madura station, not including the congregation of the city churches, the yearly income of 221 persons in nine different villages gives an average income of 17-5-5 rupees for each individual for a year. In Melur station the average income of Christian families is estimated as low as two rupees per month per family, while in Tirupuvanam the average is nearly three rupees per month per family, and in Manamadura and two or three of the other stations the average is about five rupees per month per family. Probably, taking the Christian community as a whole, one rupee, or a little over, per individual per month represents the average income. It is out of such poverty that our people have given in the aggregate 8,585 rupees, this being but a small advance on the amount reported last year."

Of the Tirumangalam station, Mr. Jones says:—

"I have been greatly cheered this year by the large offerings of the people. Notwithstanding the general distress and suffering it is very gratifying that they have denied themselves to the extent of more than 1,100 rupees during the year. Every rupee of this means solid self-denial—it has represented the surrender not of luxuries only, but of many of the comforts and not a few of the necessaries of life. This sum represents offerings to the extent of three rupees for every church member, and nearly twelve annas per individual in the community. Many a widow's mite that is included in this sum multiplies its preciousness manifold, and the true devotion which is represented must bring its blessed reward."

ATTITUDE OF THE PEOPLE.

There has been no marked change in the relation of the mission to the Hindu population. Open persecution is said to be less frequent than secret opposition. Yet one of the missionaries writes : —

“ Many have shown an unusual degree of opposition, in some cases native officials even using their influence *as* officials in intimidating and discouraging Christians and in preventing others from joining their number. In missionary work, as in individual life, it is the insidious influence of evil that is more to be feared than outward opposition. Secret persecution, without outward violence, does much to discourage many who would otherwise go on step by step to a confirmed and noble Christian life. Four families who joined the Mandapasalai station two years ago have thus been influenced to return to the Hindu life, which they confessed to be too meagre and unsatisfying to meet their spiritual needs. First a son, then a wife and her husband, then others weakened and finally went back, saying, ‘ We can stand this thing no longer : we must have friends ; our lands and business, our whole living is mixed up with our Hindu relationships and we cannot live alone.’ One man said : ‘ I know that the Christian religion is true, but my wife renders my life simply unbearable, and unless she comes I cannot ;’ and he added : ‘ Pray for her and for me.’ ”

PASTORS, CATECHISTS, AND EVANGELISTS.

Of these three classes of laborers the report presents some specially interesting items : —

“ PASTORS. — Of ordained men nineteen are in charge of churches and two others are engaged in educational and literary work. Those who are engaged in pastoral work have also a limited authority in the superintendence of other agents whose work is situated in the villages where church members reside. The work of spiritual care for their local congregations is their first concern ; besides this they engage also in itineracy work and in visiting the smaller congregations within

their respective pastoral charges. They are generally men of superior quality and larger experience than our other men, and have justified the confidence we place in them. They are supported — without any grants from the Board — by the contributions of the people and by grants-in-aid from the Native Evangelical Society. In times of scarcity the matter of their support becomes a cause of anxiety, but as the Christian community increases in number and in means, this difficulty, it is hoped, will gradually diminish.

“ CATECHISTS. — Of this class of native agents there are 140 who are engaged partly in evangelistic work and partly in the religious instruction of Christian communities, scattered all over the district in more than 400 villages. In the larger congregations their work is sometimes supplemented by the assistance of a teacher, and in many of the stations individual catechists have charge of several small congregations, to each of which they devote a part of their time. Some of these men are not inferior in attainments, experience, or influence to the native pastors, and it is from such that vacancies in the pastorate, caused by death or the infirmities of age, are occasionally filled. Their zeal and intelligence and faithfulness make them a most valued class of agents. They need constant superintendence, and in proportion as that is given their work rises in value. Some of them are deficient in energy, others in spiritual apprehension, but of all it may be said that they aim to do, and in a large measure really accomplish, good spiritual work.

“ EVANGELISTS. — This class of native agents came into existence as the outgrowth of a missionary spirit on the part of our native agency as a whole. They are supported by funds, raised for the purpose by their brethren in the work, and often their support is the direct fruit of most self-sacrificing and consecrated giving. Their work may be regarded as an expression of the organized, self-denying effort of our native community for those about them. These men number more

than a dozen, all the stations but two having one each, and four stations supporting also a second. Their work is entirely among non-Christians, and is watched with interest by those who contribute to their support. Several cases of conversion are reported this year from Tirumangalam and Pasumalai stations as the result of the work done by these evangelists. One of them is the case of a respectable and wealthy landowner of the robber caste, through whose influence a congregation will probably soon be gathered in his village."

BIBLE-WOMEN.

There are Bible-women at work in all stations of the mission. In Madura and vicinity eight of these women and four assistants have been employed during the year, having 825 women under instruction. Miss Swift writes:—

"Our methods of work are very simple. These Bible-women will go into any house where they are permitted an entrance, and ask to be allowed to read a little from the book they have brought with them. They seat themselves and open their Bibles while the women of the house gather around with curiosity rather than interest. As the Bible-woman reads some passages from the life of Christ and explains who this person is of whom they are reading, curiosity often changes to eager interest, and when she rises to go she will have secured one or more pupils from among her audience. The new pupils' names are entered upon our lists and the Bible-woman or her assistant goes every day (or as frequently as the number of her pupils permits) to teach them to read. This means not merely to read the First Book, for from the beginning the women understand that they are to learn verses from the Scripture, and when they can read sufficiently well are to read from the Bible itself. Every visit gives the Bible-woman opportunity to speak of Christ, and not only the women who are studying but many others from the street and from neighboring houses gather to hear her read and explain the Scripture

portions. The women under their care vary greatly in capacity for study. Some will learn rapidly, memorizing verses and hymns with apparent ease. Some will spend months in learning one verse, and seem utterly unable to grasp the meaning of what they hear. The work is often laborious, but the Bible-women are working in nearly all cases with earnestness, and some are carrying enthusiasm into all that they do. We gather on Saturday morning for a Scripture lesson and for prayer. The Bible-women bring requests for prayer for individuals, thus showing their personal interest in those among whom they work. So far it has been my custom to talk with each one alone, as frequently as possible, in regard to her work, but our Saturday morning meetings are varied by occasional reports and conference meetings when incidents are related and difficult cases are brought up and discussed. My afternoons are spent in going about the city with the Bible-women, visiting in turn all the women who are reading with them. The Bible-woman makes an appointment the day before, and I visit an average of three houses in an afternoon, hearing from five to seven women read. But in every house there is an audience of from five to twenty persons, and after the women have read to me and recited their verses, I make use of my opportunity to speak to them of our Lord and Saviour."

ITINERACIES.

The methods employed in this branch of work are described by Mr. Perkins, of Mandapasalai:—

"In each pastorate we try to have two itineracies a year, often lasting ten or twelve days each. On each itinerary the pastor in that locality, eight or ten catechists, two evangelists, and oftentimes the missionary are present. We have found that these itineracy bands are very effectual in stirring up the people to take the last step which brings them into Christianity. Pastor, catechist, or teacher may have done excellent preliminary work and yet have failed in actually prevailing

upon the people to forsake caste and announce themselves as Christians. But the coming of a large band of workers, the teaching, singing, and preaching in and about the village for two or three days has given the necessary impetus which has caused them to give their names to be enrolled as Christians. Several congregations now existing in this station are known to be the direct result of such itineracies.

“Our usual program for the day while on the itineracy is to gather together at daylight for prayer and then depart two by two to the surrounding villages. At eleven o'clock they come again to the tent and at a prayer-meeting give their report of the morning's work and experiences, and listen to the exposition of a passage of Scripture; then after eating and a short rest, at 3 P.M. they start out again for a repetition of the morning's work, returning at 6 P.M. At 8 o'clock in the evening all unite in assisting in preaching and singing at an exhibition of the Life of Christ with the magic-lantern in some central place in the village where the tent is pitched. We have noticed that one of the most successful ways to hold a crowd is by introducing into the speeches songs of different kinds. It is surprising to find that some of the agents whose mental attainments do not seem to be very great, yet because they have this ability of singing and speaking in true native style can hold the attention of the crowd remarkably well for such a time as they may deem fit, whereas some scholarly, well-reasoned address may fail to interest. As a general thing we meet with but little opposition in preaching on the itineracy, but during this year we have had one outbreak in a very bigoted place when the people were determined that we should not be allowed to preach. We had been warned that trouble would occur, but the preaching during the day had been attended with no disturbance. However at night, at half-past nine, after we had been preaching for about an hour by means of the magic-lantern and had turned off the light and the agents were

quietly returning to their tent, a shower of stones came upon us. It was impossible to tell in the dark who of the crowd were the guilty ones, but the next day the assistance of the police was called in and their investigation resulted in the coming of the headman of the village to the missionary's tent and apologizing for the rude action of the people and assuring us that we might preach as often as we desired and no such rudeness should occur again. Of course we gladly accepted their statement and the second night no disturbance occurred at the preaching.”

PASUMALAI COLLEGE AND TRAINING INSTITUTION.

Four hundred and twenty-five students have been in attendance the past year, and applications for admission to the higher grades have been more than could be entertained. Nineteen have been connected with the theological seminary. In Dr. Washburn's report he says:—

“This year the Pasumalai Institution has become two bands under two leaders. For twenty-eight years theological and Biblical instruction was given along with that in secular subjects, in the longer or shorter courses of the old Seminary. For the following twenty-two years the theological students formed a department by themselves but still under the supervision and instruction of the principal of the college. At length at the beginning of this year, fifty years from the founding of the institution, the time long looked forward to has been reached, when a missionary could be detailed from the general work to make the training of our spiritual agents and pastors for their distinctive service his chief business. The records of Pasumalai present a good example of missionary development. First a Christian school for general and religious education; next a specialization for the sake of larger preparations to meet the needs of growing churches and evangelistic work; then the separation of another department for the training of teachers for the schools in our Christian community and among the Hindus; and

finally a separate theological school and fifty years' growth of a new Christian community behind it, and fifty years of patience, faith, and generosity of the American churches sustaining it."

AN ASCETIC CONVERTED.

There is much more in this report which we would gladly reproduce for our readers had we space, but we must make room for the following interesting story contributed by Mr. Jones, referring to a case which he briefly mentioned in a letter printed in the *Missionary Herald* for March last, page 106:—

"Recently we had the pleasure of receiving into the Pasumalai church, on profession of his faith, a Brahman, probably the first one of that social status ever united with this church. Probably no one of this caste was ever received into the Christian church with less demonstration than was this brother. His case is both interesting and encouraging. He is a young man of twenty-three years of age, of considerable intelligence, and well versed in Hindu Shastras. His home was at Wynaad, where his brothers and sisters now live. Four and a half years ago he donned the yellow cloth, became an ascetic and as a Hindu devotee has wandered all over India. He was everywhere well received inasmuch as he was in the habit of addressing audiences on Pantheism. But his own teaching brought him no peace of mind, and the more he taught the more he felt the utter hollowness of his own words. Moreover his visits to Benares to the temple of Jag-gannath and to other sacred places revealed to him the vast corruption of these centres of Hinduism; so that he now claims that if there is a hell upon the earth it must be Benares. In his pilgrimages he also met in many places Christians whose lives he watched and whose

Bibles he studied. Thus he grew more and more dissatisfied with his ancestral faith and leaned increasingly toward the Christian religion. When he came here a short time ago he was in this unsettled state of mind. I had a long talk with him and found that he was in no mood to defend his old faith. After a few days of intercourse with us here he finally decided to give himself up to Christ and asked that we baptize him. While rejoiced at this decision we hesitated to take so important a step without adequate evidence of his sincerity and conversion. Since that time I have seen him daily and had opportunity in conversation with him and in prayer to satisfy myself that he is thoroughly sincere. He is also remarkably well versed in the Bible and shows appreciation of its truth. The pastor with whom he has lived during these weeks is deeply impressed with his character and intelligence and believes most strongly in his new life. He now purposes to discontinue entirely his wanderings and after suitable preparation to enter upon Christian service. He goes out with the students to preach in the villages and has already manifested considerable ability and much interest in this work. Having been formerly an ascetic, involving separation from family and the lessening of caste influence, he has not yet suffered any severe persecution. It may come, and when it comes he may find it difficult to withstand it. His former life also in its corrupting, demoralizing influence must make him liable to temptations which will require great strength of purpose to overcome. But I trust that with his present spirit and with divine help he will come out more than conqueror over all and live a life which will correspond with the new name which he at his own request received at his baptism, 'the servant of Christ.'"

Notes from the Wide Field.

AFRICA.

CONSECRATION OF BISHOPS.— Since the death of Bishop Crowther the English Church Missionary Society has been in some perplexity as to the conduct of its missions

on the west coast of Africa. The matter has now been settled by the appointment of three bishops, two of them native Africans, who were consecrated at St. Paul's Cathedral, London, on June 29. The two African bishops are both from the Yoruba country, and are sons of Christian parents. Bishop Phillips' father was a freed slave and Bishop Oluwole's father was a convert at Abeokuta.

SLAVERY IN UGANDA. — Bishop Tucker has forwarded a declaration signed by forty of the Protestant chiefs, representing more than half of the kingdom of Uganda, signifying their purpose to abolish slavery. The following is the translation of the declaration which they have signed: "All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as chiefs."

THE MATEBELE. — The incident to which we referred last month of the attack of a body of Matebele soldiers upon the Mashonas near Fort Salisbury may lead to serious complications. It is now reported that King Lobengula has admitted that British soldiers were authorized to repel the attack of his impi, or military expedition, but he asks: "Why did you kill my induna?" He declares that the Mashonas are his slaves and that he must punish them when they disobey him. It would seem that Lobengula understands the fact that his forces cannot resist the English troops, and yet it is a question whether he can control his hotheaded chiefs, who may rebel unless he shows courage enough to lead them against their foes. Dr. Emil Holub believes that Mashonaland, though clearly British territory under the agreements, will not be settled by foreigners so long as the Matebele chieftains are able to make incursions among the Mashonas. He therefore thinks that it will be necessary for the British South Africa Company in defence of their territories to scatter the Matebele and depose their king. But this would be a long and terrible conflict. How much better it would be to try and convert them! The latest intelligence is that a strong Matebele impi has established itself at a point halfway between Buluwayo, Lobengula's kraal, and Fort Salisbury, and that English missionaries at Buluwayo have left that place.

SLAVERY IN THE CONGO FREE STATE. — Monsieur Greshof, general agent of the Netherlands establishments upon the Congo, sends home some unpleasant statements as to the sale of arms and the trade in slaves practised by agents of the Free State in open day. He declares that Messrs. Le Mauriel and Mathieu signed, February 27, 1892, a treaty with the chief Bangasso, by the terms of which Bangasso was made an independent sultan on condition of his giving to the Free State all the produce of his land, in return for which the State was to provide him with arms and munitions. As to the trade in slaves, Monsieur Greshof says the Free State authorities explain that they buy slaves in order to suppress slavery; that is, to liberate the slaves after seven years of service. Meanwhile they chain them or attach great stones to their feet, to keep them from escaping. "And with what," asks Monsieur Greshof, "do they pay these future freedmen? With a gun worth about two dollars, although the work of seven years, reckoned at the usual price of free labor, represents about \$400."

CHINA.

MURDER OF SWEDISH MISSIONARIES. — Full reports have been received of the murder of Messrs. Wikholm and Johannsen at a town fifty miles inland from Hankow. These missionaries rented a house in April last, when four men, well known to the authorities and to all the people, posted a scurrilous anti-foreign placard. The authorities refused to issue any proclamation for the protection of the missionaries. The landlord of whom the house was rented was cruelly beaten. The report was circulated that the "foreign devils" would be murdered at the time of a local religious festival on July 1. The magistrate promised to keep the peace and said that he would hold the four placard posters responsible for the safety of the missionaries. But on the morning of July 1 the mob hunted the missionaries from their houses to the roofs, and

so from roof to roof till after six or seven hours they battered them to death, stripping their bodies and leaving them in the hot sun. The Viceroy of the province, the noted Chang Chih Tung, was very slow in aiding the friends to secure the bodies of the missionaries, which, after eight days, were brought to Hankow and buried in the little cemetery in the presence of marines from the gunboats and the whole foreign community. This case certainly is one calling for the intervention of foreign powers. The mob might easily have been checked had the authorities taken the least pains. The missionaries had given no provocation whatever.

RUSSIA.

THE STUNDISTS. — It is estimated that there are in various provinces of Russia not far from 160,000 Stundists, of whom it is said 30,000 are Baptists, the remainder being either Presbyterians or Independents. The Russian government 's bitterly persecuting these humble yet faithful Christians and exiling many of them to Siberia. Great efforts are being made also to persuade them to enter into the Established Church, but so far with little success. A correspondent of *Evangelical Christendom*, writing from St. Petersburg, speaks of the brethren as bearing persecution with great patience; some of them who are in prison and loaded with chains were full of joy and counted it a great honor to endure persecution for the gospel's sake. Another correspondent reports a striking incident which occurred in the prison at St. Petersburg, where many convicts were under orders to depart for Siberia. One of the prisoners was a Christian who had been much reviled by his fellow-prisoners because he had conversed with them so much about faith in Christ. When all were brought out ready to march, the prisoners scoffed at this Christian because the God in whom he trusted had not delivered him. "You stand wearing bracelets [handcuffs] just as we do and are sharing our fate." But the man replied: "Though the hands are chained, the heart has been made free; and if the Lord will, he can even now set me at liberty." At that very moment a voice was heard calling him by name, and telling him that a paper had just been received granting him full pardon. His chains were instantly taken off and he was let go. At the same time the prison doors were opened and all the rest marched off into exile. No one knows how that pardon was granted. The incident made a profound impression on all who were present.

SAMOA.

SIR ROBERT STOUT, who has recently visited Samoa in connection with political affairs, has published some articles, in one of which he refers to the noble work the London Missionary Society has done within the group. He says that every Samoan village has a native pastor, who is schoolmaster as well, and that the Samoans generally can read and write. They all go to church, each person carrying, according to the old Scotch custom, a Bible and hymnbook rolled up in a white handkerchief. That they use these books is shown by the turning of the leaves in the congregation. Sir Robert Stout describes some of the schools and the faithful work that is done in them, referring specially to the Malua College, which is located at a distance of two and one-half hours from Apia. There are 105 students here, fifty of whom are married. These students are of the higher grade and the course is a four years' one. Among them were some natives from the Gilbert and Ellice groups. Each student has his own little room in one of the many small houses which are built on each side of the square. There are about 350 acres of land belonging to the institution and the students raise their own food on this land. Here have been trained teachers and preachers, not only for Samoa, but for other groups, and especially for New Guinea, which these Samoans regard as their special missionary field. This is the institution founded by Rev. Dr. Turner, whose memory is cherished with great affection throughout Samoa.

Miscellany.

BIBLIOGRAPHICAL.

Korea: From its Capital, with a Chapter on Missions. By Rev. Geo. W. Gilmore. Philadelphia: Presbyterian Board of Publication.

This is a volume for popular use, giving not only the history of Korea, but a clear and interesting account of its government, people, their customs and domestic life, with a concluding chapter on missionary work. We have here the story of Protestant evangelization begun by Rev. John Ross, of Moukden, China, and the subsequent labors of the Presbyterian and Methodist Boards of the United States. Korea is certainly an attractive field for missionary labor. It is still true that it is not safe for a man to become a Christian within its borders. Nevertheless many have bravely faced the danger involved and have confessed Christ. An incident is mentioned of a company of over twenty men who had assembled in a northern town for the purpose of acknowledging their faith, and while they were together word was brought of a serious disturbance at Seoul, and that the foreign ambassadors had desired that, for a time at least, the teaching of Christianity should cease. These men were told that there was danger to be apprehended should they be found to be Christians. Yet of the whole number only two withdrew, the rest declaring that they would confess Christ even though death were involved in the confession.

What's O'clock? A Missionary Book for Boys and Girls. London: Church Missionary Society.

This is a charming book for young peo-

ple, in which the story of the different lands where the Church Missionary Society is laboring is briefly told. The scheme is to report under each hour the land where it is the hour named when it is twelve o'clock in London. For instance, when it is twelve o'clock in London it is two o'clock in Palestine, Egypt, and Eastern Equatorial Africa, and so, under the title of "Two O'clock Land," a story of the missions in this section is told. The book is a dainty one and beautifully illustrated.

Glances at China. By the Rev. Gilbert Reid, M.A. With Illustrations. London: Religious Tract Society. New York: F. H. Revell Co. pp. 191. Price, 80c.

This volume is just what its title indicates, not a history of the Middle Kingdom or an elaborate account of its people or its customs. It contains simply glances at China by a very keen observer, who, during his missionary life, has had opportunity to see much within the empire. The book will be read with interest and profit both by young and old.

BOOKS RECEIVED.

The Expositor's Bible. (1) *The Book of Joshua.* By W. G. Blakie, D.D. (2) *Ezra, Nehemiah, and Esther.* By W. F. Adeney, M.A. New York: Armstrong & Son.

The Sermon Bible. (1) *Second Corinthians to Philippians.* (2) *Colossians to James.* New York: A. C. Armstrong & Son.

The History of Music. By J. Frederic Robotham. Imported by Charles Scribner's Sons, New York.

The Newer Religious Thinking. By David Nelson Beach. Boston: Little, Brown & Co. pp. 227. Price, \$1.25.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the approaching Annual Meeting of the American Board: that a spirit of love and truth may be granted to all who shall assemble, and that divine wisdom may so direct in the deliberations and in the results that there shall be great enlargement of the missionary work. (See page 388.)

DEPARTURES.

August 28. From Vancouver, Rev. Mark Williams and Mrs. Eleanor W. Sheffield, returning to the North China Mission; also, to join the same mission, Miss Henrietta B. Williams, daughter of Rev. Mark Williams, Miss Gertrude W. Stanley, daughter of Rev. Charles A. Stanley, Miss Abbie G. Chapin, daughter of Rev. L. D. Chapin, formerly of the North China Mission, and Miss Viette I. Brown.

August 28. From Vancouver, Miss Mary L. Partridge, of Oberlin, Ohio, to join the Shansi Mission.

September 12. From San Francisco, Rev. H. P. Perkins and wife, returning to the North China Mission, and Mrs. M. L. Gordon, returning to the Japan Mission.

MARRIAGES.

August 8. At Madison, Wis., Rev. Henry K. Wingate, under appointment as missionary of the Board, to Jane C. Smith, daughter of Rev. John F. Smith, of Marsovan, Turkey.

September 2. At Danvers, Mass., Rev. George H. Ewing to Miss Sarah Porter, both under appointment to the North China Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Self-support in the Madura Mission. (Page 412.)
 2. Native laborers in the Madura Mission. (Page 413.)
 3. Itineracies. (Page 414.)
 4. An ascetic converted. (Page 416.)
 5. Items from Africa. (Pages 410, 411, 417.)
 6. Story of an opium dealer and smoker of Peking. (Page 406.)
 7. What the American Board has done for Western India. (Page 401.)
 8. A Sabbath in the Hokkaido, Japan. (Page 425.)
-
-

Donations Received in August.

MAINE.

Boothbay, Emily D. Thorpe,	10 00	Concord, A friend,	10 00
Brownville, ———,	1 00	Croydon, Cong. ch. and so., 8.80; A friend, 5,	13 80
Gorham, Mrs. C. F. Smith,	10 00	Exeter, "A. B. C.," 25; 2d Cong. ch., 10,	35 00
Greenville, Cong. ch. and so.	18 00	Franklin, Cong. ch. and so.	15 00
Monson, Cong. ch. and so.	6 50	Greenland, Cong. ch. and so.	67 44
Norridgewock, Cong. ch. and so., 38; A friend, 25,	63 00	Hampton Falls, Seabrook and Hampton Falls 1st Cong. ch.	8 36
Phippsburg, A friend,	6 40	Hanover, Rev. S. C. Bartlett, D.D., 40; A friend, 10,	50 00
Portland, Daniel Choate, 5; Bethel ch., 50; State-st. Cong. ch., 200; A lady friend, 25; M. E. Barrett, 100,	380 00	Hollis, Cong. ch. and so., add'l,	1 00
Sherman Mills, Washburn Memo. ch.	7 25	Keene, 2d Cong. ch. and so., 7.55; 1st Cong. ch. and so., 13.22; 1st Cong. ch. and so., 50,	70 77
So. Bridgton, Cong. ch. and so.	4 50	Kensington, Cong. ch. and so., 7.50; Cong. ch. and so., add'l, 1,	8 50
So. Freeport, Cong. ch. and so.	55 30	New Ipswich, Cong. ch. and so.	2 13
Standish, Cong. ch. and so.	5 00	Plaislow, Cong. ch. and so. of Plaislow, N. H., and Haverhill, Mass.	175 76
Woolwich, A friend,	1 00	Portsmouth, Hattie Lewis,	10 00
York Village, Caroline L. Smith,	15 00—582 95	Raymond, Mrs. J. T. Dudley,	4 00
<i>Legacies.</i> — Bath, Thomas Harward, by Galen C. Moses and others, Ex'ts,	5,000 00	Rindge, Cong. ch. and so.	22 15
	5,582 95	Stratham, Cong. ch. and so.	30 00
		Surry, Cong. ch. and so.	3 00
		Swanzy, Cong. ch. and so.	14 00
		Temple, A friend,	1 00
		Walpole, 1st Cong. ch. and so.	34 70
		W. Lebanon, Cong. ch. and so.	10 00
		Wolfeboro, 1st Cong. ch. and so.	10 40—642 51
		<i>Legacies.</i> — Newport, Rev. John Woods, by Charles H. Woods, Ex't,	1,000 00

NEW HAMPSHIRE.

Alstead, Cong. ch. and so.	2 50
Amherst, Rev. A. J. McGown,	10 00
Bedford, S. C. Damon,	9 00
Candia, Cong. ch. and so.	13 00
Centre Harbor, Cong. ch. and so.	4 00
Centre Ossipee, Cong. ch. and so.	7 00

Stratham, Mrs. Clarinda F. Wingate, by Isabel C. Wingate, Ex'x, 100 00—1,100 00

1,742 51

VERMONT.

Bennington, 1st Cong. ch. and so. 67 00
 Bennington Centre, 1st Cong. ch. and so. 15 00
 Brattleboro, Cen. Cong. ch., m. c. 107 49
 Castleton, Cong. ch. and so., 7-15; Farrand Parker, 10, 17 15
 Danville, S. Knowlton, 25 00
 East Corinth, Cong. ch. and so. 12 00
 Georgia, Cong. ch. and so. 8 00
 Hartford, Cong. ch. and so. 10 00
 Johnson, Cong. ch. and so. 25 00
 Manchester, Cong. ch. and so., 101.49; S. G. Cone, 50, 151 49
 New Haven, Cong. ch. and so. 83 50
 Northfield, Cong. ch. and so. 17 75
 No. Thetford, Cong. ch. and so. 9 58
 Roxbury, 2 mem. of Cong. ch. 5 00
 Saxton's River, Cong. ch. and so. 31 00
 So. Hero, A friend, 10 00
 St. Johnsbury, Mrs. Horace Fairbanks, 200 00
 Strafford, Cong. ch. and so. 50 00
 Wallingford, Miss C. M. Townsend, 2 00
 West Brattleboro, Cong. ch. and so. 25 00
 Windsor, Cong. ch. and so. 18 00
 Woodstock, Cong. ch. and so. 102 58—992 54

Legacies. — W. Townshend, Levi Jarvis Boynton, by O. R. Garfield, add'l, 638 78

1,631 32

MASSACHUSETTS.

Amherst, So. Cong. ch. and so. 14 50
 Andover, So. Cong. ch. and so. 100 00
 Ashland, Cong. ch. and so. 30 00
 Auburndale, "Instead of the Fair," 50; Cong. ch. and so., 300; do., m. c., 115.08, 465 08
 Belchertown, A friend, 2 00
 Beverly, Dane-st. ch., m. c. 4 21
 Billerica, J. F. Bruce, 10 00
 Bradford, 1st Cong. ch. and so. 31 84
 Braintree, Storrs La. For. M. Soc., 50; 1st Cong. ch. and so., 13.92, 63 92
 Brimfield, 1st Cong. ch. and so. 19 30
 Brookline, Annie T. Belcher, 25 00
 Byfield, Cong. ch. and so. 12 65

Boston, 2d ch. (Dorchester), 132.81; Park-st. ch., 130; Winthrop ch. (Charlestown), 96.58; So. Evang. ch. (West Roxbury), 93.57; A friend in Eliot ch. (Roxbury), 10; M. T. A., 30; A., 10; A friend of the E. C. Africa Mission, 3,000; do., for the work at Ruk, 1,135, 4,637 96

Campello, A friend, toward support of Mr. Melicha, Bohemia, 75 00

Carlisle, Cong. ch. and so. 15 00

Chelsea, Miss E. Brown, 3 00

Chesterfield, Cong. ch. and so. 20 00

Coleraine, Cong. ch. and so. 9 63

Everett, Widow's mite, 2 00

Fall River, Fowler Cong. ch. 33 00

Feeding Hills, Cong. ch. and so. 12 00

Fitchburg, Rollstone ch. 5 00

Greenfield, ———, 100 00

Greenwich, Cong. ch. and so. 34 52

Holyoke, 1st Cong. ch., 27.41; 2d Cong. ch., to const. J. N. HUBBARD, H. M., 165.90, 193 31

Hyde Park, Blue Hill Ev. ch. 7 63

Ipswich, Mrs. E. C. Lavalette, 1; Mrs. M. P. Conant, 1, 2 00

Lancaster, Edward Phelps, 60 00

Lee, 1st Cong. ch. and so. 600 00

Leicester, 1st Cong. ch. and so. 10 25

Lexington, C. H., 20 00

Lincoln, Cong. ch. and so. 80 00

Linden, Y. P. S. C. E., for student at Marsh, 10 00

Longmeadow, Gent's Benev. Assoc. 9 09

Lowell, James Skilton, 50 00

Ludlow, Cong. ch. and so. 17 48

Malden, A friend, 100 00

Marshfield Hills, 2d Cong. ch. and so. 13 00

Maynard, Cong. ch. and so. 5 00

Medford, Union Cong. ch. 3 50

Millbury, 1st Cong. ch. 61 70

Millis, Church of Christ, 14 00

Monson, Cong. ch. and so. 21 15

Newburyport, Prospect-st. Cong. ch. 50 00

Northampton, Leanders ch. Benev. Soc. 169 58

No. Woburn, Rev. Leander Thompson, 10 00

Pittsfield, Special offering, 10 00

Somersset, Rev. W. E. Morse, 2 00

Somerville, Broadway ch. 15 00

So. Deerfield, Cong. ch. and so. 60 00

So. Framingham, Grace Cong. ch. 250 00

Springfield, Olivet ch., with other dona., to const. J. B. ROBERTS, H. M., 46; White-st. ch., 6; T. H. H., 25, 77 00

Wakefield, Cong. ch. and so. 93 69

Waltham, Trin. Cong. ch. 20 82

Wareham, 1st Cong. ch. 11 60

Westhampton, Cong. ch. and so. 19 68

West Granville, Cong. ch. and so. 9 21

West Newbury, 1st Cong. ch. and so. 40 00

West Springfield, Ashley School and Charitable Fund, 146 79

Westminster, 1st Cong. ch. and so. 32 31

Westport, Cong. ch. and so. 14 00

Weymouth, 1st Cong. ch. and so. 42 04

Whitinsville, Cong. ch. and so. 1,629 83

Winchester, 1st Cong. ch., interest on legacy, D. N. Skillings, 200 00

Worcester, Plymouth ch., with other dona., to const. E. H. WENTWORTH, H. M., 51 48

———, I. O. 10 00—10,201 74

Legacies. — Boston, Rev. Edward N. Kirk, D.D., by N. B. Prescott, Trustee, bal. 941 72

Newburyport, Ann P. Bassett, 500 00

Whitinsville, Wm. H. Whitin, by Edward Whitin, 500; Mrs. Chas. P. Whitin, by Edward Whitin, 200, 700 00—2,141 72

12,343 46

RHODE ISLAND.

Bristol, 1st Cong. ch. and so. 47 71

Providence, Beneficent Cong. ch., 477.04; Pilgrim Cong. ch., 10, 487 04—534 75

Legacies. — East Providence, Lucy Ann Healey, by Dea. Joseph Brown, Ex'r, in part, 120 00

654 75

CONNECTICUT.

Coventry, 1st Cong. ch. and so. 55 00

Darien, Cong. ch. and so. 30 75

East Haddam, 1st Cong. ch. and so. 46 61

East Lyme, Cong. ch. and so. 5 00

Falls Village, Cong. ch. and so. 3 05

Glastonbury, 1st Cong. ch., add'l, 50 00

Griswold, 1st Cong. ch. and so. 22 00

Guilford, 1st Cong. ch., to const. Mrs. MARY E. LEETE, H. M., 100 00

Haddam, 1st Cong. ch. and so. 21 30

Hartford, Roland Mather, 500 00

Lebanon, Exeter Cong. ch., 21.68; Liberty Hill Soc., 50c., 22 18

New Britain, Three true friends, 15 00

New Hartford, North Cong. ch. 22 00

New Haven, Davenport ch., m. c., 47.87; E. A. Anketell, to const. Rev. J. P. Hoyt, H. M., 100; J. M. B. D., 2, 149 87

New London, 1st ch. of Christ, m. c.	11 31
New London County, Friends,	100 00
No. Madison, Cong. ch. and so.	24 75
Norwich, J. S. Ropes, 100; A friend, 1,	101 00
Old Lyme, 1st Cong. ch.	28 30
Putnam, 1st Cong. ch.	14 00
Salisbury, Cong. ch. and so.	54 20
Somersville, Cong. ch. and so.	38 10
South Canaan, Cong. ch. and so.	2 85
South Killingly, Cong. ch. and so.	10 50
Stratford, Cong. ch., 23; do. m. c., 1;	
Oronoque, m. c., 8,	32 00
Thomaston, 1st Cong. ch.	64 61
Tolland, Cong. ch. and so.	12 00
Torrington, Cong. ch. and so.	19 25
Trumbull, Cong. ch. and so.	8 26
Westminster, Cong. ch. and so.	2 00
Wethersfield, Cong. ch. and so.	96 75—1,662 64

NEW YORK.

Angola, A. H. Ames, for Japanese student,	5 00
Antwerp, 1st Cong. ch.	16 50
Brooklyn, Puritan Cong. ch., 121.03; Ch. of the Pilgrims, add'l, 40; do., by J. L. P., 50; South Cong. ch., 81.90; G. C., 2,	294 93
Canandaigua, 1st Cong. ch.	32 06
Clanston Springs, C., 10; A., 10; A friend, 5,	25 00
Dunnsville, W. G. Davis, M.D.	100 00
Ellington, Cong. ch., for Mr. Chambers,	2 00
Gainesville, Cong. ch.	5 00
Hoosick Falls, B. V. Quackenbush,	150 00
Massena, Mrs. S. A. Worden,	5 00
Mount Sinai, Cong. ch.	18 10
New York, Z. Stiles Ely, 1,000; G. C. Williams, 125; J. B. M., 100; Broadway Tabernacle, Two friends, special for the deficit, 100; S. P. F., 25; L. A. Bradley, 10; C. E. Pierson, add'l, 10; J. S. Pierson, add'l, 5,	1,375 00
Norwich, Cong. ch., 40; Rev. H. M. Scudder, for Scudder Memo. Fund, 40,	80 00
Patchogue, Miss F. E. Brown,	10 00
Pulaski, Cong. ch.	3 00
Rockaway Beach, 1st Cong. ch.	5 00
W. Bloomfield, Cong. ch.	34 50—2,161 09
<i>Legacies.</i> —John F. Delaplaine, by James Cruikshank and Talbot W. Chambers, Ex'rs, add'l, 10,000, less expenses,	9,600 00
	11,761 09

NEW JERSEY.

Beverly, Rev. R. Taylor, D.D.	25 00
Montclair, 1st Cong. ch., by Samuel Holmes, towards support of Mr. and Mrs. Eaton, Mexico, and with other dona., to const. MARY G. HOLMES and RUTH BECKWITH, H. M.	100 00—125 00

PENNSYLVANIA.

Allegheny, Rev. T. H. Robinson, D.D.	10 00
Farmington, Cong. ch.	27 00
Jeffersonville, Mr. and Mrs. Francis Whiting,	15 00
Miners, Cong. Sab. sch., for work of Rev. R. Chambers,	10 00
Mount Carmel, Cong. ch.	12 25
Philadelphia, Rev. S. W. Pierson,	1 00
Wheatland, Cong. ch.	5 00—80 25

DISTRICT OF COLUMBIA.

Washington, A member of 1st Cong. ch.	5 00
---------------------------------------	------

FLORIDA.

Inter Lachen, 1st Cong. ch.	10 30
Kanapaha, Presb. ch.	1 00—11 30

GEORGIA.

Savannah, Rev. L. C. Vass, D.D.	1 00
---------------------------------	------

OHIO.

Akron, 1st Cong. ch.	51 62
Andover, Cong. ch.	10 00
Austintown, Cong. ch.	10 00
Cleveland, Pilgrim Cong. ch., 83.22; 1st Cong. ch., 22.65; Bethlehem Cong. ch., 36,	141 87
Conneaut, F. N. Hayne,	20 00
Cora, J. R. Jones,	5 00
Cuyahoga Falls, J. L. Longshore, 5; 1st Cong. ch., 23.30,	28 20
East Liverpool, Rev. H. D. Kitchel,	50 00
Greenwich, 1st Cong. ch.	3 50
Lexington, Cong. ch., add'l,	1 00
Oberlin, Mrs. E. B. Clark,	10 00
Painesville, Rev. J. H. House, D.D., 20; 1st Cong. ch., 50,	70 00
Richmond, Cong. ch.	2 50
Ruggles, Cong. ch.	62 44
Springfield, Mrs. E. A. L. Danforth,	1 00
Tallmadge, Miss Josephine M. Pierce, to const. Mrs. JANE P. SACKETT, H. M.	100 00
Wellington, 1st Cong. ch., 90; J. S. Case, 10,	100 00—667 23

<i>Legacies.</i> —Mad River, Frances J. Snodgrass, by G. B. Harman, Trus., add'l,	300 00
	967 23

INDIANA.

Elkhart, Cong. ch.	10 20
Orland, Cong. ch.	9 32
W. Lafayette, A. E. Brush, 5; S. B. Freed, 2,	7 00—26 52
<i>Legacies.</i> —Angola, Orlando Wilder, by E. A. Wilder and M. T. Rose, Ex'rs, 2,000, less expense,	112 32—1,887 68
	1,914 20

ILLINOIS.

Atkinson, Cong. ch.	5 60
Batavia, Cong. ch.	10 00
Beecher, L. B. Nobis, 15; Cong. ch., 11,	26 00
Big Rock, Cong. ch., 10.62; La. Mis. Soc., 5,	15 62
Bunker Hill, Cong. ch.	30 15
Chicago, Ransom Fund, Chicago Theological Seminary, balance, 1893, 50; do., on account, 1892, 10; South Park ch., 488.05; 1st Cong. ch., 150.05; Millard-ave. ch., 37.22; U. P. ch., m. c., 13.86; Cash, 3.90; Warren-ave. Cong. ch., 31.92; Cash, 100,	885 00
Dundee, Cong. ch.	9 61
Elmwood, Cong. ch.	8 57
Godfrey, Church of Christ,	30 00
Hinsdale, Cong. ch.	140 04
Lake Forest, Rev. W. A. Nichols,	10 00
Lee Centre, Cong. ch.	5 40
Lockport, Cong. ch.	4 02
Mattoon, Cong. ch.	9 20
Mendon, Cong. ch.	52 37
Oak Park, Cong. ch.	58 99
Odell, Mrs. H. E. Dana,	20 00
Polo, Mrs. R. M. Pearson,	4 00
Rockford, 1st Cong. ch.	154 39
So. Chicago, Cong. ch. and Sab. sch.	25 00
Shabbona, 1st Cong. ch.	40 00
Stillman Valley, Cong. ch.	14 08
Wheaton, Rev. J. D. Wyckoff,	25 00—1,583 04

MISSOURI.

Afton, Cong. ch.	1 80
Kansas City, 1st Cong. ch.	32 57
Lamar, Cong. ch.	8 00
Sappington, 1st Cong. ch.	3 50
Sedalia, 1st Cong. ch.	47 80—93 67

MICHIGAN.

Bancroft, Cong. ch.	6 27
Coloma, Cong. ch.	5 50
Cooper, Cong. ch.	8 13
Columbus, Cong. ch.	12 20
Detroit, 1st Cong. ch., to const. Mrs. FRANCES C. JACKSON, Mrs. H. S. KISKADDEN, and Miss MARTHA L. MILLER, H. M., 300; A friend, 5,500,	5,800 00
Freeport, Cong. ch.	5 00
Grand Rapids, So. Cong. ch.	25 30
Greenville, Cong. ch.	30 19
Onekama, Cong. ch.	4 85
Perry, Cong. ch.	15 85—5,913 29
Legacies. — Ann Arbor, Mrs. Eunice J. M. Ford, by Messrs. Walker & Walker,	1,000 00
	6,913 29

WISCONSIN.

Boscobel, Cong. ch.	27 25
Hartland, Cong. ch.	27 19
Menasha, E. D. Smith,	200 00
Milwaukee, Grand-ave. Cong. ch., by Gertrude E. Loomis, to const. L. Z. LOOMIS, H. M., 100; Grand-ave. Cong. ch., by Gertrude E. Loomis, to const. L. N. LOOMIS, H. M., 100,	200 00
Racine, Welsh Cong. ch.	15 78
Rhineland, Cong. ch.	13 77
Spring Green, Cong. ch.	2 37
Tomahawk, Cong. ch.	2 50—488 86

IOWA.

Algona, Cong. ch.	11 22
Cincinnati, Cong. ch.	2 50
College Springs,	5 00
Edgewood, N. G. Platt,	10 00
Good Hope,	1 00
Hawarden, 1st Cong. ch.	12 75
Keokuk, Cong. ch.	52 00
Lakeview, Cong. ch.	11 83
Le Grand, A friend,	50 00
Minden, Cong. ch.	7 50
Montour, Cong. ch.	33 16
Neviuville, Cong. ch.	4 50
Onawa, 1st Cong. ch.	4 51
Peterson, Cong. ch.	5 25
Silver Creek, Cong. ch.	2 90
Sioux City, Mayflower Cong. ch.	6 50
Stacyville, Maria White,	10 00
Waterloo, Cong. ch.	4 00
Winthrop, Cong. ch.	7 13
Wayne, Cong. ch.	15 00
Traer, Cong. ch.	90 00—346 75

MINNESOTA.

Belgrade, Cong. ch.	3 25
New Ulm, Cong. ch.	17 73
Sleepy Eye, Cong. ch.	3 20
Wayzata, Cong. ch.	5 75
Worthington, Union Cong. ch.	7 72—37 65

KANSAS.

Almena, Cong. ch. and Sab. sch.	9 00
Chapman, Cong. ch.	8 75
Fredonia, Cong. ch.	3 00
Hutchinson, Cong. ch.	2 12
Kansas City, 1st Cong. ch.	12 00
Leavenworth, Straitened, 10; Re-lieved, 20,	30 00
Strong City, Cong. ch.	2 50
Topeka, Central Cong. ch.	13 07—80 44

NEBRASKA.

Ashland, Cong. ch.	18 00
Bruning, Cong. ch.	2 25
Franklin, Cong. ch.	10 00
Indianola, 1st Cong. ch.	13 50
Leigh, Cong. ch.	3 05
Linwood, Cong. ch.	12 90

Lincoln, Vine-st. Cong. ch.	5 71
Red Cloud, Cong. ch.	13 36
Strang, Cong. ch.	13 25
Shickley, Cong. ch.	2 25
Wilcox, Cong. ch.	6 66—100 93

CALIFORNIA.

Alhambra, A friend,	10 00
Oakland, Plymouth-ave. Cong. ch.	6 30
Pasadena, Cong. ch.	38 95
San Francisco, Cong. Chinese Miss. Soc., 10; 3d Cong. ch., 38.25;	
Plymouth Cong. ch., 35,	83 25
Villa Park, Cong. ch.	6 00—144 50
Legacies. — Fort Jones, Isaac Titcomb, by Caroline W. Titcomb, Ex'x,	50 00
	194 50

WASHINGTON.

Snohomish, 1st Cong. ch.	10 00
Vancouver, Cong. ch.	6 00—16 00

NORTH DAKOTA.

Inkster, Cong. ch.	4 75
--------------------	------

SOUTH DAKOTA.

Bon Homme, Cong. ch.	10 00
Huron, Cong. ch.	5 00
Mission Hill, Cong. ch.	3 00—18 00

INDIAN TERRITORY.

Vinita, Cong. ch.	12 00
-------------------	-------

FOREIGN LANDS.

Mardin, Turkey, Rev. Willis C. Dewey,	20 00
West Africa, Thank-offering,	40 00—60 00

Legacies. — Kalgan, China, Naomi Diamant, by Nathaniel Diamant, Cedarville, N. J.	428 58
	488 58

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,
Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	10,072 77
For trav. expenses of missionaries and salaries of new missionaries,	2,703 14
For taxes and insurance Girls' School, Smyrna,	305 27
For expenses of Girls' School building burned at Marsovan,	142 80
For kitchen of Girls' School, Kusaie,	136 54
	13,360 52

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 2,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, Sab. sch. 1st Cong. ch., 15; Kennebunkport, Y. P. S. C. E., So. Cong. ch., 8.02; So. Berwick, Two-cents-a-week fund, Y. P. S. C. E., Cong. ch., 12.40; So. Portland, A Christian Endeavorer, for Japan, 1; Sherman Mills, Y. P. S. C. E., 2.60,	39 02
NEW HAMPSHIRE. — Centre Ossipee, Cong. Sab. sch., 3.03; Claremont, Y. P. S. C. E., 2.15; Greenland, Cong. Sab. sch., 17.56,	22 74
VERMONT. — Brattleboro, Cong. Sab. sch., 25; Essex Junction, Y. P. S. C. E. of Union ch., 5.60; McIndoes Falls, Y. P. S. C. E., 5; So. Hero, Cong. Sab. sch., 52c.	36 12
MASSACHUSETTS. — Dudley, Cong. Sab. sch.,	

8;	Holyoke, Y. P. S. C. E. of 1st Cong. ch., 10.92; Lynn, Y. P. S. C. E. of North Cong. ch., 16.43; Monson, Cong. Sab. sch., 20; So. Deerfield, Cong. Sab. sch., 6.54; Springfield, Olivet Sab. sch., 30.	
RHODE ISLAND.—	Slatersville, Y. P. S. C. E.	
CONNECTICUT.—	Lebanon, Y. P. S. C. E., Exeter ch., 1.53; Lisbon, Y. P. S. C. E., 4.	
NEW YORK.—	Ithaca, Y. P. S. C. E., 1st ch., 12; W. Bloomfield, Cong. Sab. sch., 7.11.	
PENNSYLVANIA.—	Quakake, Union Sab. sch., 20.	
OHIO.—	Oberlin, Christian Endeavor Society for pupil in Madura, 5; So. Radnor, Y. P. S. C. E., 25.	
ILLINOIS.—	Big Rock, Y. P. S. C. E., 4; Elmwood, Y. P. S. C. E. of Cong. ch., 1.55; Millburn, Y. P. S. C. E., 20; Springfield, 1st Cong. Sab. sch., 10; Sterling, Cong. Sab. sch., 3.80.	
MISSOURI.—	De Soto, Y. P. S. C. E., 9; Kansas City, Clyde Sab. sch., 25.	
MICHIGAN.—	Detroit, Mrs. D. Ogilvie's class, Plymouth Cong. Sab. sch., for Mission school, Erzroom, 4; Muskegon, Cong. Sab. sch., Grand-ave. ch., 5.50.	
WISCONSIN.—	River Falls, Y. P. S. C. E.	
IOWA.—	Hawarden, Cong. Sab. sch., 2.14; Hull, Y. P. S. C. E., 1.50; Lakeview, Cong. Sab. sch., 2; Ogden, Y. P. S. C. E., 7.	
MINNESOTA.—	Custer, Y. P. S. C. E., 5; Spring Valley, Y. P. S. C. E., 2.52; Worthington, Sab. sch., Union Cong. ch., 1.31.	
KANSAS.—	Hutchinson, Y. P. S. C. E., 1.38, Onaga, Y. P. S. C. E., 2.	
NEBRASKA.—	Ainsworth, Cong. Sab. sch., 6.54; do., Y. P. S. C. E., 4.42; Beatrice, Y. P. S. C. E., Kilpatrick Cong. ch., 5.	
COLORADO.—	Trinidad, Y. P. S. C. E.	
CHILDREN'S "MORNING STAR" MISSION.		
CONNECTICUT.—	Plainville, Cong. Sab. sch.	10 00
OHIO.—	Ruggles, Cong. ch.	1 90
ILLINOIS.—	Joy Prairie, Cong. Sab. sch.	15 35
KANSAS.—	Pomona, E. K. Newcomb,	50
		27 75
91 89	FOR SUPPORT OF YOUNG MISSIONARIES.	
3 19	ILLINOIS.—	
	Elgin, Y. P. S. C. E. of Prospect-st. Cong. ch.	12 50
5 53	IOWA.—	
	Garner, Cong. Sab. sch., for Mr. Olds, 1.50; Rockford, Y. P. S. C. E., for do., 25.	26 50
19 11	WISCONSIN.—	
	Plymouth, Y. P. S. C. E., 4.16; West Salem, Y. P. S. C. E., 3.	7 16
2 52	NEBRASKA.—	
	York, Y. P. S. C. E., 18; Junior Y. P. S. C. E., 7.	25 00
30 00		71 16
	WILLIAM WHITE SMITH FUND.	
39 35	Income for education of native preachers and teachers in Africa,	1,666 88
34 00	HOLLIS MOORE MEMORIAL TRUST.	
	Income for Pasumalai Seminary, by E. K. Alden, Residuary Legatee,	300 00
9 50	GORDON THEOLOGICAL SEMINARY, TUNG-	
9 44	CHO, CHINA.	
	Income of endowment,	375 00
12 64	MISSION SCHOLARSHIPS.	
	Income of Dr. Hugh Miller scholarship for Ahmednagar Theol. Sem'y, 82.28; Income of Norton Hubbard scholarship for Ahmednagar Theol. Seminary, 40; Income of Norman T. Leonard scholarship for student, East. Turkey, 55,	177 28
8 83	FROM JAFFNA MEDICAL MISSION FUND.	
3 38	For outfit and trav. expenses of Dr. and Mrs. T. B. Scott,	1,668 70
15 96	COLLECTIONS FOR THE SCHOONER "HIRAM BINGHAM."	
10 00	Acknowledged in detail elsewhere,	5,152 48
393 22		

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—	Portland, In memory of Hattie D. Liscomb, by her parents, for work of Mrs. S. W. Howland,	40 00
NEW HAMPSHIRE.—	Hampton Falls, Joseph Kimball, for work of Rev. F. D. Greene, 20; Littleton, Cong. Sab. sch., for the Littleton Schoolhouse, Madura, 35.22; North Weare, Miss Dency T. M. Root, for use of Miss Bessie B. Noyes, 100; Swanzey, Rev. C. E. Milliken, for Mr. and Mrs. Cole, Bitlis, 25,	90 22
VERMONT.—	Georgia, Cong. ch. and Sab. sch., for Rev. A. W. Clark, 27; Northfield, Mrs. D. J. Allen, for work of Rev. J. Howland, Mexico, 25; Roxbury, Two members of Cong. ch., for famine at Erzroom, 4.80.	56 80
MASSACHUSETTS.—	Belchertown, Y. P. S. C. E., for boy at Madura, 12; Boston, A friend, for repairing ch. at Adiaman, 625; do., for famine relief at do., 200; do., for famine relief at Erzroom, 300; do., for famine relief at Malatia, 100; do., for famine relief at Madura, 200; Mrs. S. C. Warren, for relief of helpers at Samokov, 120; L. J. B., of Union ch., for ch. building at Arnikotty, 100; A friend, for work of Miss Barbour, 5; Jona. A. Lane, for Malatia chapel, 5; Extra-cent-a-day Band of Cong. House, for Wagolie, 12; Campello, So. Cong. Sab. sch., for Miss Wheeler, 6.80; Cambridge, Bearers of Glad Tidings, for Miss Searle, 5; Dalton, Cong. Sab. sch., for scholarships at Yozgat, 30; do., Mrs. J. B. Crane, for scholarship in Galata High School, 15; do., Mrs. M. F. Andrews, for kindergarten at Yozgat, 5; E. Billericia, Mrs. C. E. Richardson, for chapel at Malatia, 12; Harvard, Rev. C. C. Torrey, for do., 10; Holyoke, Ladies of	
	2d ch., for Miss Houston, Ceylon, 150; Newton, M. D., for Adiaman relief, 10; do., for famine, Erzroom, 5; Newton Centre, W., for do., 5; Sheffield, R. F. Little's Sab. sch. class, for kindergarten, Yozgat, 5; So. Egremont, Y. P. S. C. E., for girl, Yozgat, 5; Warren, Cong. Sab. sch., for school, San Sebastian, 16.58; Worcester, Plymouth Sab. sch., for work of Miss Burrage, 20; do., Mrs. McClenning, for student, Pasumalai, 25,	2,004 38
CONNECTICUT.—	Brooklyn, Mrs. C. M. Adams, for famine, Erzroom, 10; Buckingham, Cong. ch., for Mrs. Dorward, South Africa, 26; Danbury, Y. P. S. C. E. of 1st ch., for student, Japan, 10; Farmington, 1st Cong. Sab. sch., for student, care of Rev. G. P. Knapp, 45; Hampton, Y. P. S. C. E., for Rev. H. G. Bissell, 23.50; New London, Friends, for two pupils, Mardin, 50; Waterford, C. H. Learned, for students, Okayama, 10; West Winsted, A friend, for church at Adiaman, 1,	175 50
NEW YORK.—	Buffalo, R. W. B., for famine, Erzroom, 10; Canandaigua, 1st Cong. ch., for do., 15; Clifton Springs, Dr. C. C. Thayer, for native preacher, Madura, 60; do., A friend, for famine sufferers, 2; Geneseo, Three boys, for Mr. Wilcox, 1; New York, H. N. Lockwood, for schools, Santander, 25; do., Rev. and Mrs. Ingham, for chapel at Malatia, 5; Rochester, Friends, for buildings, Malatia, 27.20; Turin, Mrs. Decker, for famine, Erzroom, 3; Washingtonville, I. S., for chapel at Malatia, 5.	153 29
PENNSYLVANIA.—	Hazleton, E. Taminosian, for teacher and preacher, Antioch, 40; Pittston, Mission Band, for Bardezag High School, 5,	45 00

FLORIDA.—Macclenny, A. A. Stevens, for sufferers at Erzroom, 2 00
 OHIO.—Claridon, Mrs. C. W. Eames, for Miss Searle, 10; McCutchenville, Mary Niebel, for Mrs. Woodside, 2; Windham, Y. P. S. C. E., for pupil, Madura, 15, 27 00
 ILLINOIS.—Cobden, Bertha Morze, for chapel, Malatia, 1.75; Naperville, Junior Y. P. S. C. E., for Africa, 2; Stillman Valley, Cong. Sab. sch., 10; do., Mrs. J. A. Johnson, 5; both for pupils, Yozgat, 18 75
 MICHIGAN.—Chelsea, Y. P. S. C. E., 5. Dundee, 1st Cong. ch., for pupil, Yozgat, 10; Galesburg, Y. P. S. C. E., for do., 5; Port Huron, Y. P. S. C. E. of 1st Cong. ch., for do., 15; —, A friend, for North China College, Tung-cho, 500; Saginaw, Mrs. G. Corning, 5, 540 00
 IOWA.—Grinnell, Miss Darnell, for student, Marsovan, 1; Independence, Pleasant Prairie ch., for sufferers, Erzroom, 3, 4 00
 WISCONSIN.—Milwaukee, Mrs. Schueffner, for Prague, 5; West Salem, Friends, for famine, Erzroom, 2.25, 7 25
 NEBRASKA.—A. B. C., for evang. work in Spain, 10 00
 CALIFORNIA.—Oakland, Y. P. S. C. E. of 2d Cong. ch., for native preacher, Madura, 7 30
 CANADA.—Toronto, Y. P. S. C. E. of Zion ch., for pupil, Yozgat, 15 00
 TURKEY.—Marash, Armenian friends, interest on endowment, Theol. Seminary, 50 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,
 Miss Ellen Carruth, Boston, *Treasurer*.

For Rev. W. H. Sanders, 5 00
 For Rev. J. C. Dorward, for organ, 40 00
 For Miss Fidelia Phelps, 12 00
 For Miss Stillson's work, 20 00
 For pupil at Constantinople College, care of Mrs. Montgomery, 97 50

For kindergarten, care of Miss Shavtuck, 32 00
 For Bible-woman, care of Mrs. Farnsworth, 75 00
 For girl, care of Miss Wheeler, 5 00
 For work of Mrs. J. E. Tracy, 20 00
 For work of Rev. E. P. Holton, 7 04
 For Ling Kuang, care of Miss Garrettson, 1 00
 For tuition of Mr. Hina, Doshisha College, 60 00
 For organ in Mrs. W. H. Gulick's school, 5 00—379 54

From WOMAN'S BOARD OF MISSIONS OF THE
 INTERIOR,

Mrs. J. E. Leake, Chicago, Illinois,
Treasurer.

For Kōbe College Building Fund, 100 00
 For Shimon Bible-reader at Harpoot, 37 28—137 28

BENJAMIN SCHNEIDER FUND.

Income, for training preachers in Central Turkey, care of Rev. A. Fuller, 60 00

JEANNIE GRACE GREENOUGH CRAWFORD FUND.

Income, for education of girls in Western Turkey Mission schools, care of Rev. L. S. Crawford, 50 00

THE WILLIAMS AND ANDRUS SCHOLARSHIP.

Income, for support of a pupil at Mardin, 77 00

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income, in part, for use at Marsovan, 440 00

FOR RELIEF OF SUFFERERS BY EARTHQUAKE, MALATIA, TURKEY.

VERMONT.—Leicester, Cong. ch. 1 27
 MASSACHUSETTS.—Auburndale, Y. P. S. C. E., 10; West Springfield, A friend, 1; —, —, 1, 12 00
 CONNECTICUT.—West Winsted, —, 1 00

OHIO.—Wellington, W. R. Clarke, 2 75
 ILLINOIS.—Chicago, Rogers Park Cong. Sab. sch. 15 00
 WISCONSIN.—Milwaukee, Mrs. M. 1 00—33 02

FOR EXPENSES AND WORK OF REV. AND MRS. S. V. KARMARKAR, MARATHI MISSION, INDIA.

MASSACHUSETTS.—Boston, Y. P. S. C. E. of Walnut-ave. ch., 40; Dedham, Y. P. S. C. E. of 1st Cong. ch., 28.50; Newton Centre, 1st Cong. ch., 30.56; Friends, 11; North Brookfield, 1st Cong. ch., 10; Extra-cent-a-day Band of do., 20; Roslindale, Cong. ch., of which 5

for slides, 17; Wellesley, Y. W. C. A. of the College, 10, 176 06
 ILLINOIS.—Oak Park, 1st Cong. ch. 50 00
 MINNESOTA.—Mazeppa, Y. P. S. C. E. 7 25
 233 31
 Less expenses of Mr. Karmarkar, 54 00—179 31

FOR YOZGAT, CESAREA, MISSION FUND, COLLECTED BY REV. G. H. KRICKORIAN.

VERMONT.—Bennington, 1st Cong. ch. 15 80
 MASSACHUSETTS.—Great Barrington, Friends, 100; Housatonic, Cong. ch. and so., 14.64; Sheffield, Cong. ch., 18.02; do., Cong. Sab. sch., 15; So. Egremont, Cong. ch., 15; Stockbridge, Cong. ch., 25, 187 66
 CONNECTICUT.—Plymouth, Mrs. M. T. Wardwell, 15.75; Winsted, 1st Cong. ch., 8.46, 24 21
 ILLINOIS.—Chicago, 1st Cong. ch., 15; Rockford College, 10; Seward, Y. P. S. C. E., 15; Stillman Valley, Cong. ch. (of which 10 for High Sch. building), 31.60, 71 60

MICHIGAN.—Ann Arbor, Friends, 20.65; Detroit, Woodward-ave. Cong. Sab. sch., 20; Grand Rapids, Rev. D. F. Bradley, 1st Cong. ch., 33.50, 74 15—373 42
 4,976 06
 Donations received in August, 56,763 45
 Legacies " " " 22,266 76
 79,030 21

Total from September 1, 1892, to August 31, 1893: Donations, \$483,187.78; Legacies, \$146,759.00 = \$629,946.78.

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

NEW YORK. — New York, N. H. Gillette,	50 00
PENNSYLVANIA. — Newcastle, Friends, 6;	
Philadelphia, Central Cong. ch., for Rich-	
ards Chair, 25,	31 00
MICHIGAN. — Lake Linden, Y. P. S. C. E.	20 00
IOWA. — Stuart, Cong. Sab. sch.	7 00
From Turkish Missions Aid Society, by	
Rev. W. A. Essery, Sec., £4 1 0,	19 80
	127 80
Previously acknowledged,	21,949 82
	<u>22,077 62</u>

FOR JAFFNA MEDICAL MISSION ENDOWMENT.

From Miss Anna Peacock, New York City,	50 00
From Miss M. W. Leitch, London, for hos-	
pital bed, £25,	121 75
For transfer of interest in Ceylon, by	
request of Miss M. W. Leitch,	79 38
	251 13
Previously acknowledged,	7,154 27
	7,405 40
Less, sent to Dr. Frye, Sec., Edin-	
burgh Medical Mission, £25 for	
Dr. F. H. Parsons, by request of	
Miss M. W. Leitch,	122 25
Subscription of John Whitley, re-	
turned,	488 50—610 75
	<u>6,794 65</u>

FROM JAFFNA MEDICAL MISSION FUND.

MASSACHUSETTS. — Boston, Lend-a-hand		for share in hospital building in memory of	
Club, for ward in hospital, 75; Holyoke,		Ross and Paul,	50 00
Kozen Soc. of 2d Cong. ch., 25; Law-		—, Miss Eliza Moulton and Miss Addie	
rence, King's Daughters and other		Pryer, for hospital,	25 00
friends, 8.50; Wellesley, Mrs. C. A.		—, The Misses Leitch, for Mimeograph	
Ransom, 7.50; do., Miss L. F. Clark, 5;		and Microscope for Dr. D. B. Scott,	50 00
do., Frank A. Morse, 5; Worcester, Y. P.			518 50
S. C. E., Union ch., toward support Dr. and		Previously acknowledged,	6,961 38
Mrs. Scott, 50; do., W. Mis. Soc., Central			7,479 88
ch., toward do., 150,	326 00	Less transfer, to Endowment of inter-	
NEW YORK. — Brooklyn, Mrs. Robert L.		est in Ceylon,	79 38
Winsley, for hospital, 5; do., Bible Class		Less outfit and trav. expenses of Dr.	
No. 4, Willoughby-ave. chapel Sab. sch.,		and Mrs. Scott,	1,668 70
for do., 25; Mt. Vernon, Mrs. E. A.		Less for freight on "medical dept"	
Blakeman, for Helen Blakeman Memorial	42 50	goods" from London in 1889,	50 92—1,799 00
in hospital, 12.50,			5,680 88
ILLINOIS. — Springfield, W. T. Reynolds, for	25 00		
native nurse,			
IOWA. — Ida Grove, Mrs. T. N. Buchanan,			

CONTRIBUTIONS FOR THE SCHOONER "HIRAM BINGHAM."

MAINE. — Hampden, Cong. Sab. sch.	10 00	PENNSYLVANIA. — Jeffersonville, Mr. and Mrs.	
NEW HAMPSHIRE. — Concord, Y. P. S. C. E.		Francis Whiting, 1; York, Westminster	
of 1st Cong. ch.	15 38	Presb. ch., 6,	7 00
VERMONT. — E. Hardwick, Cong. Sab. sch.	16 00	ALABAMA. — Mobile, Hubbard Mills,	1 12
MASSACHUSETTS. — Amesbury, Main-st.		OHIO. — Akron, King's Daughters of Grace	
Cong. Sab. sch., 11.40; Boston, A friend,		ch., 1; Marietta, 1st Cong. Sab. sch., 7.26;	
1; Boxford, 1st Cong. Sab. sch., 15.62;		Medina, Cong. Sab. sch., 4.34; Unionville,	
Dedham, 1st Cong. Sab. sch., 11.62; Dor-		Y. P. S. C. E., 5; Cincinnati, Walnut Hills	
chester, Sab. sch. of Village ch., 10; Fox-		Cong. Sab. sch., 10,	27 60
boro, Ralph H. Boyden, 1; Framingham,		ILLINOIS. — Aurora, 1st Cong. Sab. sch.,	
Plymouth Sab. sch., 13.77; Hanover, 2d		28.77; Warsaw, Cong. Sab. sch., 4.45,	33 22
Cong. Sab. sch., 10; No. Leominster,		MICHIGAN. — Ann Arbor, 1st Cong. Sab.	
Cong. Sab. sch., 4.10; Orange, Boys' Miss.		sch.	6 98
Soc., 1; Royalston, Cong. Sab. sch., 20;		IOWA. — Des Moines, Y. P. S. C. E. of	
Webster, Cong. Sab. sch., 15; West		North Park ch., 5; Webster City, Cheerful	
Hampton, La. Benev. Soc., 10; do., A		Givers, 10,	15 00
friend, 1,	125 47	KANSAS. — Fairview, Y. P. S. C. E. of	
CONNECTICUT. — Bridgeport, Junior En-		Plymouth ch.	3 50
deavor Soc., 10; Goshen, Y. P. S. C. E., 5;		NEBRASKA. — Cambridge, Miss Chandler's	
Hartford, Y. P. S. C. E. of 1st ch., 15; Hig-		Sab. sch. class,	50
ganum, Zion's Cadets, 3; Ivoryton, Junior		CALIFORNIA. — E. Los Angeles, Cong. Sab.	
Endeavor Soc., 1; Norwich, Broadway		sch. and Y. P. S. C. E., 31.26; Oakland,	
Cong. Sab. sch., 10; Old Lyme, Cong.		Market-st. ch., Sab. sch., 10; Ontario,	
Sab. sch., 10; Old Saybrook, Cong. Sab.		Cong. Sab. sch., 3; Pasadena, Coral	
sch., 17.11; Plymouth, Cong. Sab. sch.,		Workers, 3; San Francisco, Y. P. S. C. E.	
10; So. Norwalk, Cong. Sab. sch., 7;		of 3d Cong. ch., 11; do., Plymouth Cong.	
Thompson, Cong. Sab. sch., 11.25,	99 36	Sab. sch., 10,	68 26
NEW YORK. — Coventryville, Rev. J. F.		WASHINGTON. — Mima, Cong. Sab. sch.	2 00
Whitney and family, 2.15; Ellington, Cong.		AFRICA. — Bailundu, Cong. ch., 10; do.,	
Sab. sch., 5.86; Flushing, A. L. Fowler,		Mrs. M. M. Webster, 3; Kamundongo,	
Jr., 1; Morrisania, Missionary Soc., 5;		Cong. ch., 6.25,	19 25
Northport, Miss C. H. Price, 1; North-		—, Woman's B'd Missions,	191 85
ville, Y. P. S. C. E., 10; Wellsville, Prim.			703 66
Dep't, Cong. Sab. sch., 2; No. Walton,		Previously acknowledged,	4,448 82
Cong. Sab. sch., 12,	39 01		5,152 48
NEW JERSEY. — E. Orange, Y. P. S. C. E.			
of 1st Cong. ch., 10; Westfield, "Minister-			
ing children," 12.16,	22 16		

FOR YOUNG PEOPLE.

A SABBATH IN HOKKAIDO, JAPAN:

BY REV. W. W. CURTIS, OF SENDAI.

WE began the day after the good old Puritan fashion at sundown on Saturday, May 13. We were at Kabato where is situated one of the four great convict prisons of the northern island, in which prisons the government is trying the experiment of placing the moral instruction of the convicts in the hands of Christian men. We were at Kabato at the invitation of the little Independent Church, organized last September, and composed chiefly of prison officials and their families. We had already promised to spend Sunday with the Independent Church at Uembetsu some twenty-five miles away. But at the urgent request of this Kabato church that we come and hold a communion service with them, we had ridden out from Iwamizawa fourteen miles on horseback on Friday afternoon, expecting to return on Saturday, but there were too many things to consult about for us to be let off so soon; so we consented to have the service on Saturday evening and spent Friday evening and Saturday forenoon in consultation about the evangelistic and prison work.

We were invited to take supper on Saturday evening with some of the leading Christians in the rooms where the church holds its services, and we enjoyed a pleasant visit as we partook of our repast, a prominent feature of which was a pig that had been killed in our honor, and was deliciously cooked. It took but a short time to transfer our dining-room into an assembly room, for there was no necessity for disposing of tables and arranging of chairs and benches. All that was necessary was to remove the individual trays with their empty dishes. The rooms soon filled up. Then a sermon followed by the missionary and an address to the church by the evangelist. Before the communion service we had the pleasure of baptizing three adults and four children. After service we had to linger a while around the *hibachi*, for it would be six months, perhaps a year, before we should meet again. But "good-night" must be said sooner or later, and at length we retired to our hotel and to bed.

Though near the middle of May, it was a cold night. Not only were the mountain-tops around us garlanded with snow, but a snowbank lay under our window. The thick *futons* were altogether too short and too stiff to tuck in as bed-clothes should be tucked. I tried again and again, but might about as well have tried to tuck a board in around my shoulders. I was reminded of the poor boy who thanked the Lord because he was so much better off than some folks he knew of, for he had a door to lay over him while they had—nothing. My quilt was rather better than a door, and to increase my gratitude there was a bearskin rug on the floor, for bears abound in this region. With the rug wrapped around my shoulders and my head on a pillow of rice hulls I dropped asleep, to be

roused at half-past four by the landlady with the tidings that breakfast was ready. I begged off for an hour and caught another nap. Then after a hasty meal, and a hearty good-by from the friends who had come at that early hour to see us off, we were in the saddle and away.



A JAPANESE FAMILY.

It took us half an hour to cross the ferry, for Kabato is on the bank of the Ishikari, the largest river in all Japan, and its banks were full to overflowing with the melting snow from the mountains. Then we had a fourteen-mile ride through the woods and across the plain. Here and there was a green willow, but the most of the trees were bare of leaves, though scattered through the woods were magnolia trees full of white blossoms. It was a beautiful morning

and our hearts sang with the skylarks, which all along the way caroled as if they could not contain themselves without praising God. We reached Iwamizawa in time to catch the train, our only hope of getting to Uembetsu in time for the afternoon service. We had hesitated about taking this more than a "Sabbath day's journey," but it seemed clearly a case where the Master's words applied. "The Sabbath was made for man." It was our only opportunity of meeting in this church whose members lived far and wide in the Yubari valley, and in this busy planting season could only get together on Sunday, and the visit of a missionary was a great event to them. Three women and one man walked eighteen miles that morning to receive baptism, for which they had long been waiting. It was a blessed privilege to meet the little company of earnest Christians. We forgot at once the fatigue of our long ride and walk, for we too had a walk of five miles to end our journey.

There was no station house at Uembetsu, so we had to go right through and on to the next village, passing within a few rods of the little church embowered in a grove of white magnolias in full bloom. We felt paid for our five-mile trudge in the heat of the day by the interesting fact that the Christians were ahead of the railroad folks in enterprise. A station will be opened in July, but the church precedes railroad and all other public buildings. Deacon Watanabe, the first settler in these parts, selected the finest location in town and gave for a church quite a large piece of land which is sure to be valuable by-and-by. The Buddhists have been trying hard to get ground for a temple, but as yet have not succeeded, for the leading men in the place want this to be a Christian village, and expect that it will be, though not more than one family in ten are so at present.

The church was organized but a month before our arrival, but in anticipation of its organization the Christians made "a bee" and put up a neat little building 18 by 30 feet. When we met in it that afternoon the windows had not been cut out, for the finishing touches had been left until after the planting season, when there should be a little more leisure. A unique feature was the pulpit, which well illustrated the artistic skill and taste of the Japanese. A tree had been found that forked close to the ground, and a section taken from it so as to leave the base a perfect oval about 2 by 3 feet in dimensions, and the top an oval of the same width but a foot or so longer, with an inward curve both in front and rear that added to the artistic effect of this most rustic desk. Among the pine branches which decorated the wall behind the platform hung the Beatitudes in Chinese characters.

Nearly one half of our audience were non-Christians, so we gave first an address to them and then one to the Christians; then after baptizing the five who were received into the church, increasing the membership from fifteen to twenty, we celebrated the Lord's Supper. One of the women who walked eighteen miles to join the church that day was a few years ago a great *saké* drinker, and thought she never could give up her cups, but the grace of Christ in her heart has made a new woman of her. A young man who has just moved into the neighborhood from a Sendai out-station promised to begin a Sunday-school on the next Sabbath, and our evangelist stationed at Iwamizawa will hold services in the church frequently. They are also looking about for a Christian

teacher for the public school, so that the future of this community looks very hopeful.

On the way from church to Deacon Watanabe's where we were to spend the night we saw a hole in the ground, where generations ago stood the hut of one of the Kosobokkuru, the aborigines who preceded the Ainus in possession of the land. There is now an Ainu village close by, and as we spoke of the Ainus, Mr. Yoshihawa, who accompanied us, asked if we would like to enter one of their huts. We gladly availed ourselves of the escort of this gentleman, who is so warm a friend of their race that the Ainus in this region all call him *Nishpa* — father.

Crossing a stream in a dugout canoe we entered a hut and sat down with the family around the fire of branches burning in the centre of the room. As the



INTERIOR OF AN AINO HOUSE

younger members of the family understood a little Japanese, and our guide a little Ainu, we managed to converse a little, but we could say almost nothing of the precious truths that it was in our heart to talk about. Mr. Yoshihawa teaches them Japanese hymns, but said that he was unable to convey more than the faintest ideas of religious truth. It was a pleasant visit in that we had a cordial welcome, but my heart yearned to talk of the gospel, and I left them sad at heart that so little is being done for this noble looking and kindly dispositioned race.

The newly received church members, as well as we, spent the night in Deacon Watanabe's hospitable home. The great room with an open fire of logs in the centre, the smoke from which only partially found exit from the hole in the roof above, the group of family and friends sitting about the fire and chatting, made a pleasant picture, but we were tired enough to seek rest soon in the little room set apart for the missionary and his companion.

I-7 v.89
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8177

